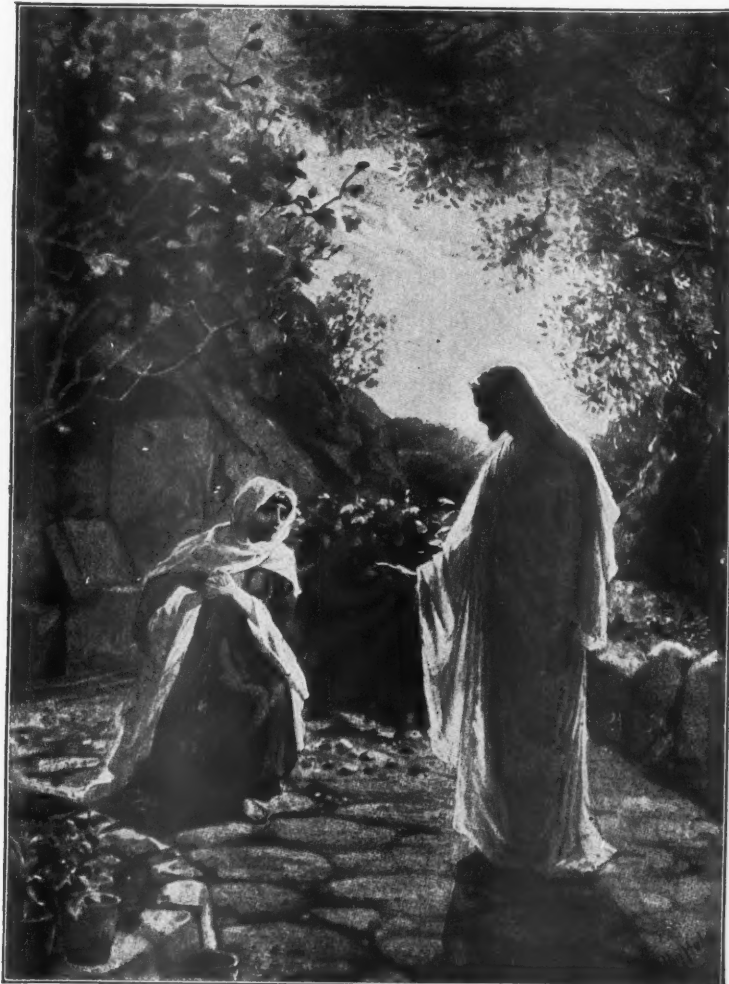


# MISSIONS



From a Painting by William Hole, R. S. A.

THE RISEN CHRIST APPEARS TO MARY

# Things to be Done First

WE hope to have in Chicago, May 31 to June 5, one of the greatest Baptist meetings of all time. Before that convention week arrives, let us give heed to the sixty Baptist pastors who met in Chicago on March 11th and recommended:



THE CHICAGO COLISEUM  
Meeting Place of the Northern Baptist Convention, May 31—June 5

That throughout the area of the Northern Baptist Convention, wherever possible, groups of pastors and lay members be brought together previous to the next meeting of the convention to consider the denominational situation.

That pastors, state convention secretaries and district secretaries be asked to assist in all possible ways to encourage the holding of such group meetings.

All to the end that we may meet in Chicago with the consciousness of denominational tasks well done.

There will be every inducement for an unusually large attendance—a program of absorbing interest and no little novelty, inspiring mass meetings in the great Coliseum, and a denominational outlook which should spur Northern Baptists to do their utmost for Christ's Kingdom.

## THE NORTHERN BAPTIST CONVENTION

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## QUESTION BOX

(Answers found in this issue)

1. What did Dr. Chen's mother urge him to do?
2. What place do Baptists hold among the denominations in missionary giving?
3. What is the only place in America where a neglected Chinese boy can find a home?
4. Who ordered \$21,000 worth of Bibles?
5. What is the seat of the Madras Government during six months of the year?
6. What do defeated Chinese soldiers almost invariably consider to be their privilege?
7. Of what institution was Dr. K. O. Broady president for 40 years, and by whom was he succeeded?
8. What is meant by "Vanga Longa"?
9. What did 70 congregations of 15 denominations in Wichita do?
10. What did Mr. Michael have for sale in the market-place?
11. What thought always seems to be in the mind of an Indian Christian?
12. What are "Matondo" gatherings?
13. Why did the soldiers demand the use of the girls' school building for the night?
14. In what institution have 27 students volunteered for Gospel Team service?
15. What heathen custom has a strong hold on the Kiowa young men?
16. What mission reports 236 persons baptized during the past year?
17. What is the only Baptist institution in Roumania for training young people for Christian service?
18. How will May 1, 1927, be observed?

### PRIZES FOR 1927

For correct answers to every question in the 11 issues, January to December inclusive, one worth while missionary book will be given.

For correct answers to 14 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to MISSIONS. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1st, 1928, to receive credit.

This Contest is open only to subscribers.

### A Special Word to Subscribers

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VOL. 18

NO. 4

# MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

Published Monthly except August at 18410 Jamaica Ave., Jamaica, N. Y.

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

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# MISSIONS

VOLUME 18

APRIL, 1927

NUMBER 4

## In the Vestibule of the April Issue



MISSIONS brings one message of Easter on the cover. The artist has beautifully pictured the scene where distraught and sorrowing Mary mistakes her Master for the gardener, and with joyous awe hears His voice utter her name. The story of the Risen Christ is told at a glance.

Elsewhere, in editorial and on Devotional Page, the message of the resurrection and immortality is emphasized. The answer to human longing and hope is found in the words, "Christ is risen."

What it means to be in China in these days is vividly portrayed by Missionary Clayton, who was and is in the war zone. He belongs to the intrepid class of our missionaries who go on with the day's duty regardless of personal peril. You can feel the man in the story. Immediately following Missionary Adams tells of a new era in another province, as though war were unknown and missions in unusually flourishing condition. China is a vast as well as strange country, as we are discovering. Treasurer Huntington, who has been a long time now on his journeying among the mission fields, writes from an angle not often taken, and sheds light upon interesting points of mission policy and administration. He sees things as a treasurer, but also as a sympathetic fellow worker.

Our work among the American Indians forms the special home mission feature of the issue, and we give sketches showing the progress of the fields which are maintained by our Home Mission Societies. Mr. Treat tells of Training American Indians for Christian Leadership. Mr. Hicks describes Gospel Joys on Saddle Mountain. Mr. King gives the remarkable story of Mamada and his conversion, and the way in which he led his household into the Jesus Road. This is one of the stories that should be read or told in hundreds of prayer meetings. If our white people had the faith in prayer and the persistency in praying which these converted Indians have there would be news of revival pouring in from all our

churches. Read this sketch and think over it and tell it to others. It is enough to make the issue valuable. There are reports from various fields and at the end a table compiled by Dr. Kinney which packs the whole Indian report into a page.

Mr. Brock introduces us to the Highest Baptist Church in the World, which he locates in South India. The editorials touch on subjects that are of current interest and suggest one or two pertinent questions. Tribute is paid to ex-President Judson of the University of Chicago, another of our eminent leaders who has served well his generation. Mr. Hayne takes us on to the end of The Baptist Road and his interesting history of a sturdy pioneer group that has made a good record in the Northwest. Mr. Freas transports us rapidly to Central Africa, where he made a two months' tour full of incident.

Missions in Pictures make real what it would take many words to describe. Elihu Norton comes on once more and tells what he thinks of the magazine MISSIONS, while Amy seconds his opinions and his intention to increase the subscription list. Missions would heartily second this part of the narrative. The World Horizon is occupied chiefly with China and some sane missionary views. Then we pass to the more specifically departmental phases, with information from the Board of Missionary Cooperation, which has a May 1 Tour Roll Call Day for an objective, World Field items and missionary societies' news, book reviews, Conference Table, Missionary Education, Guild, Crusade and Ambassadors, Open Forum, and the rest—all interesting to somebody. That is the beauty of it—the readers have such a diversity of interests. And MISSIONS is happy in the belief that somewhere within its ample pages lies the particular article or item that will meet the eye that is looking for it, besides seeing a great deal more that will enlarge the area of interest.

Do not forget that if you are going to do something extra to help make this a year of financial success, this month of April is the last month of this fiscal year. Do it now. There is no other effective way.



A PICTURESQUE STREET SCENE IN HANGCHOW, ONE OF CHINA'S LARGEST CITIES

## In the Center of the War Zone in China

*A NARRATIVE OF EXPERIENCES DURING THE TIME THE NORTHERN AND SOUTHERN ARMIES FOUGHT IN CHINA TO GAIN CONTROL OF HANGCHOW, BY A MISSIONARY WHO FOUND LIFE ENTRANCINGLY INTERESTING*

BY E. H. CLAYTON



COMING home on the train one night during my recent furlough, a casual acquaintance and commuting companion frankly said to me: "Either you missionaries are awful fools or else I don't understand the thing at all. What I can't see is why you are willing to do it. What do you get out of it that makes it worth your while?" Well, sometimes when things seem to go wrong, after an especially hard jolt, or in times of discouragement, one can't help but repeat the question. But there are so many good answers that it is no trick at all to dissipate the blues. Just now the answer that appeals particularly, although it is by no means the best answer, is that it is an entrancingly interesting life. Great movements are forming, great events are transpiring under our eyes, great changes are taking place, history is being made, the direction and progress of the future world is being plotted here in the East and we are in the midst of it and a part of it. Some aver that we are the origin of most of it, some that we are aiders and abettors, some that we are cogs in the wheel and some that we are clogs. I am inclined to think that we are at times all of these. But it has all been interesting, and continues so.

In October the Canton government started an expedition to the north with the express object of getting control of the country south of the Yangtse. Their first objective was Wuchang in Central China. With marvelous precision they moved from objective to objective until the whole of HuNan and KaingSi and all southern HuBeh were in their hands, leaving only southern AnHwei and our own province of Chekiang in northern

hands. This territory is controlled by a militarist named Sun, who until the advance of this expedition had control of five eastern provinces with a population of over a hundred million people. Hangchow is his headquarters but the necessities of war drew him and his army inland three hundred miles. With the successes of the south and his serious defeat there, the sympathizers of the south here in Hangchow organized a revolt and declared independence. And then our troubles began.

There seems but little doubt that the province is at heart with the south, for the Reds had little difficulty in getting an organization into control within a few days. Schools closed down so that students could go out and orate for independence. Great mass meetings were held where each school and political organization vied with every other in crying, "Down with the militarists!" "Down with Sun!" "Independence forever," etc. Of course our four hundred high school boys were as excited as the others and fully as interested. But it did not appear to me to be entirely safe for them to participate, so very much against their wishes and at the cost of much criticism for being a foreign "oppressor," I kept them in school and at work. Within five days Sun had staged a punitive expedition and his soldiers were at Kashing, only forty miles away. Panic overtook the city at once. An army of policemen and volunteers was sent to meet them, but they broke and fled after an hour's fighting and came back a reckless band of fugitives.

Now defeated Chinese soldiers almost invariably consider it their privilege to take whatever they can carry as they go and the rough elements of the cities take advantage of the occasion to loot, set fire, rape, etc., so the city was

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in an uproar from the moment the first fugitive appeared. Hundreds fled by boat, ricksha, train, afoot or in motors. People brought their boxes, bedding and valuables and begged us to care for them. Women sought refuge in our houses. The schools all closed and teachers and students scattered, all excepting those of the two Christian schools, whose students had been kept out of the demonstrations.

Here, we teachers organized a patrol, two teachers taking an hour at a time through the night, with myself shuttling back and forth from the school to the gate, then to the house where the children were asleep, totally oblivious of all danger. Mrs. Clayton was in Shanghai when the trouble started, and the railroad being cut, she was obliged to stay there three weeks. The school is on the main street and all night the street was filled with dejected, hungry, defeated men. But everything went along peacefully until at twelve-thirty a fusillade of shots set us all on the qui vive. Desultory firing continued for some time, and all only a short half mile away, while in groups of twos and threes dim forms crept from shadow to shadow, doorway to doorway, crawling, crouching low and running when the quick patter of shots told that some loyal troops had turned on the looters and were trying to clean up the streets.

The following day the northerners moved in on the heels of the fleeing locals and took possession with a firm hand. Every one who had had anything to do with the revolt and had not already fled was arrested. Executions were frequent, swift and sure. For the students, particularly, it was a reign of terror, for they were especially suspected. Then the military chief called the various school principals and after announcing amnesty for all student suspects, informed us that hereafter the principals would be held responsible for the actions of their students. It was a heavy responsibility, but with it went the offer of all the assistance needed in maintaining discipline.

But revolution was in the air, self-determination, liberty not differentiated from license, a student superiority complex, etc., and we soon had our students calling special holidays and making their own regulations for the conduct of the school. For instance: "No discipline shall be imposed upon any student without the consent

of the student self-government board." Our decision to continue to run the school ourselves resulted in a strike of one day and the ultimate suspension of over forty students. Discipline was maintained, but the esprit de corps was seriously broken up and was only slowly being regained when more interesting events occurred.

One of Sun's leading generals, defeated in KiangSe, returned here for refitting and rest. But no sooner had he arrived and gotten his troops in possession than he revolted and turned over to the south again. And again the Reds had their day. But this time the students were a little more cautious and the parents more fearful and the students were taken from school at an alarming rate. Within three or four days they all disappeared but about fifty out of a total of six hundred (elementary and high school), so we were obliged to stop classes. The communications stopped and the fifty could not go, so we have kept them here.

This time the situation really appears serious. The south seemed exhausted in KiangSe. The Manchurian war lord sent down his Manchurian hordes to help in repulsing the south, and this freed Sun's army of sixty thousand well-trained and well-armed troops for service here. A week ago to-day they came with a rush. Within a day thirty thousand marched in, just after the remnants of the revolting divisions had retreated up the river about thirty miles. To-night the two armies are facing each other about five miles apart. This morning they were fighting only five miles above us and casualties are beginning to arrive at the hospitals here in the city. We are expecting heavy fighting within a few days and are making some preparations for it. We have a committee organized, here at the school, into a Red Cross unit and we are planning to receive a thousand women and children refugees. There are numerous places in China—ponds, lakes and streams—venerated by the Chinese as the places where Chinese women threw themselves in order to escape defeated soldiers, and our refuge is for just such a contingency. Every Christian church and school in the city is so organized, while even some of the foreign homes already are overrun with refugee women and children.

I have been going to the station once a day to see the departure of the one train per day to Shanghai, and it



TYPICAL SCENE ON THE LAKE FRONT IN THE RESIDENTIAL SECTION OF HANGCHOW



is a scene never to be forgotten. When the train stops there is a stampede which defies description. Women and children fall and are trampled under foot. Men fight and push and swear. Baggage is lost. Children are separated from parents. Men push women through the car windows which, if not open, are smashed out to provide entrance. I counted two hundred and eighty-eight people in one coach, with eighteen crowded on the open platform, and the trip takes from twelve to twenty-two hours. Just as the train pulled out yesterday I saw one of our teachers with two babies who had been pushed through the window into his lap to hold until the father could get on the train, yet the train was starting and no father had appeared. Down the line a little way the train is stopped and every one is searched. The least little difficulty in explaining any letter, or printing, or any object found in one's baggage subjects one to detention by the military. And frequently whatever attracts the covetous eye of the searcher is detained anyhow. Money and watches seem particularly attractive.

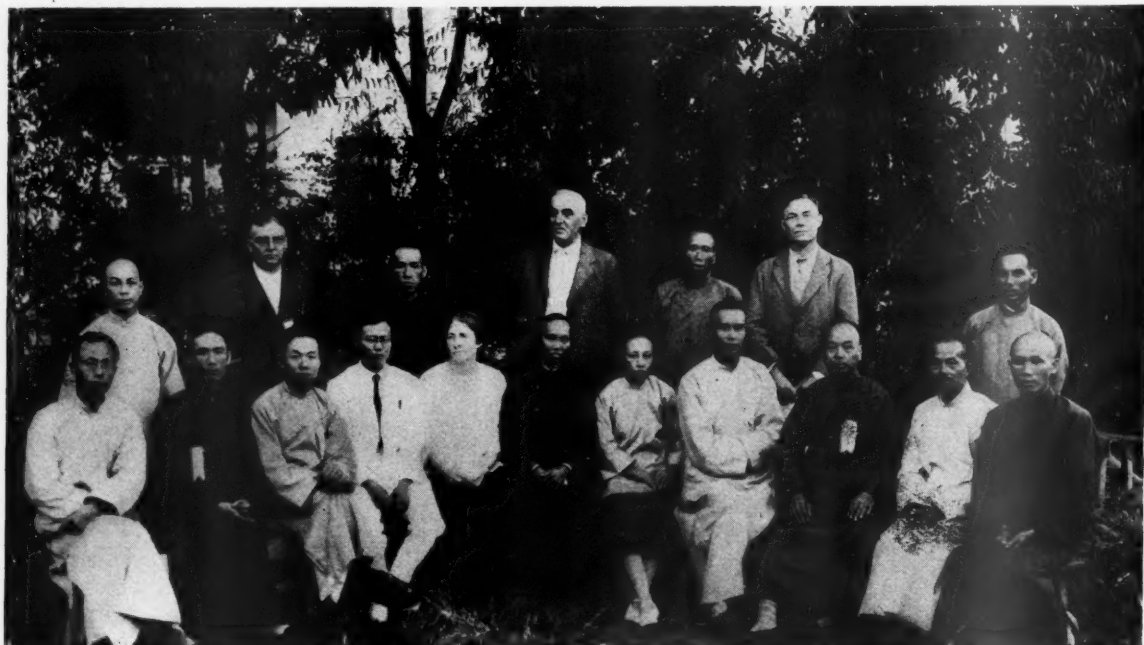
Foreigners have been treated very well on the whole. One of the missionaries had his car commandeered and was forced to drive some soldiers to their destination, after which they demonstrated their efficiency in warfare by driving a bayonet through his radiator. Two foreign ladies were relieved of their pocket-books and threatened with death if they reported, but such things happen elsewhere, I understand, as well as in China.

For the future we are not alarmed. If the northerners are defeated they will have to retreat through the city and that will mean disaster for the Chinese. There is almost certain to be looting and it is this fear that has driven the people away by the thousand. Should this occur we can hardly hope to escape without losing some. We are all sitting tight, however, and expect to stay and see it through. The chief insurance of the thousand refugees whom we are planning to take, if cruel necessity forces them here, is our presence. We cannot very

well leave if they need us here and if they do not need us there is no reason for going at all.

In spite of all the excitement we had a very merry Christmas. All entertainments were called off, for martial law keeps the people off the streets after dark, but we had four or five guests and a very home-like Christmas here with our big family. For the local Chinese children there were the usual Sunday school gifts with Christmas songs and stories, but the schools missed all the usual Christmas festivities. To-day the foreign children had their annual music recital, followed by a birthday tea at the home of our friends the Campbells, of the Standard Oil Company. Someone suggested a similarity to Nero fiddling while Rome burned, but we feel that the example of a few people going about their usual business will not be amiss, for even a whispered "scat" would cause every Chinese cat to throw a fit to-night. I'm not sure I blame them though, for this pop, pop, pop, rattle, rattle, rattle, which I hear as I write does give one a sort of creepy and spooky feeling. Yes, it is all very interesting and will continue so.

As a Christian institution I feel that we have not entirely failed to make an impression on the people here. We have taken a definite and positive stand for discipline and order in our work and this was a badly needed example and has been widely appreciated. We have kept at our work in spite of conditions which closed every non-Christian school in the city. We are exercising a stabilizing influence and are being looked to as the protectors and benefactors of hundreds of families in the neighborhood. It is probable that we shall have other opportunities for service. And all this, it is well known, is done in His name. We can only trust that what we do may in some way be used in the work of the Kingdom, even though we may not see or be able to count the results. Our greatest need is that we may be able to furnish in our lives more faithful and effective witness for Him in whose name we have come.



DELEGATES TO THE HAKKA CONVENTION, REPORTED BY MISSIONARY A. S. ADAMS ON THE NEXT PAGE. MISSIONARIES J. H. GIFFIN, G. E. WHITMAN AND A. S. ADAMS ARE STANDING. MRS. GIFFIN IS SEATED AND AT HER RIGHT IS DR. DANIEL LAI, CONVENTION CHAIRMAN



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## A New Era in Hakkaland

REPORT OF THE ANNUAL CHINESE BAPTIST CONVENTION AT HOPO, SOUTH CHINA

BY ARTHUR S. ADAMS



TODAY the spirit of missions in China is that the indigenous church must increase and the old paternalistic practices decrease. In this way a real self-propagating, self-supporting and self-governing church may be steadily established. Missionaries are to be treated on the basis of equal membership in the Chinese Church. With this tendency so evident we looked forward with interest to the All-Hakka Chinese Baptist Convention which met at Hopo. We feel that the convention inaugurated a new era in what is called Hakkaland. This lies in the hinterland of Swatow, South China. Hakka speech is an old form of Mandarin, quite different from Swatow dialect. Our work is done from three centers, Kaying, Hopo and Sunwuhsien, heretofore known as Changning.



CONGREGATION AT THE OUTSTATION TAP HA, PHOTOGRAPHED BY A. S. ADAMS, ON SUNDAY, NOVEMBER 21, 1926

Missionaries present at the convention were: Rev. G. E. Whitman, Rev. J. H. Giffin with Mrs. Giffin, Alice and Raymond, Rev. A. S. Adams, just returned from Ningpo, to be followed later by Mrs. Adams. Dr. Daniel G. Lai, through postponing the convention to a later date, was able to get back from Peking in time for it. The Ling Tong Council of Baptist Churches sent Dr. Kwen Yit Tai and Pastor Lo Siak Fu as their delegates, and they received a warm welcome from all.

Dr. Lai was elected chairman and he made an admirable one. Sunday, the first day, was a day of evangelism. Dr. Tai through an interpreter gave a splendid talk on "The Mission of Jesus," and Rev. Lo spoke on "The Christian a Living Sacrifice." Country delegates of the Hopo field were gathered in force, seven churches being represented. At the evening gathering it was voted to ordain Brother Chung Hien Phu as pastor of this Hopo church with the expectation also of his visiting the outstation churches and functioning in much the same way as the foreign missionary has functioned. On the next day a fine program was arranged, and as it

was the first ordination ever held at Hopo, and a historic occasion, I give the program in detail:

Chairman.....Rev. Cham Sin Min, of Kaying.  
Hymn.

Prayer.....Rev. Arthur S. Adams, of Hopo.

Scripture.....Rev. Liao Hen Siu, of Sunwuhsien  
Statement on Behalf of Church

Evangelist Wong Chuk Thin, of Hopo.  
Statement of Doctrinal Belief....Brother Chung Hien Phu.  
Unanimous Vote to Ordain, on the part of the delegates.  
Laying on of Hands.

Pastors Cham, Giffin, Liao, Lo Siak Fu, Whitman, Adams.  
Ordination Prayer.

Pastor Cham Sin Min of Kaying, Senior Chinese Pastor.  
Charges to Church and Pastor...Pastor Geo. E. Whitman.  
Benediction.....Rev. Chung Hien Phu.  
Doxology.

Recess. Congratulations to new pastor. Fireworks. Presentations of scrolls and framed mottoes, etc., etc.

The service was carried through with simplicity and dignity and all present felt it was a memorable occasion. There was a festive and almost jubilant air noticeable among the delegates. The Hopo church and sister churches will later arrange for more public recognition services for the new pastor, when the general public will be advised of this new relation.



NEWLY ORGANIZED BOARD OF TRUSTEES OF THE MISSION HOSPITAL AT HOPO, NOW IN CHARGE OF DR. LAI

Under Dr. Lai's efficient chairmanship a remarkable lot of business was disposed of in short order. Two important items were speeches by the two Ling Tong delegates explaining their organization and objectives on the Hoklo field. These had to be given through interpretation. At present our Hakka work is divided in three fields each separated several days journey, so that close cooperation is not easy. Most of our people can meet



only once or twice in two years and travel is so slow and expensive that only a few delegates can meet any one year. Mr. Charles Tshia was elected convention secretary, and next a substantial amount was subscribed, the names and gifts being chalked up on the blackboard for all to see, as shown in the accompanying photograph. In an address before the convention, Dr. Lai outlined the aims of the medical work. Other business items included the reorganization of committees. Resolutions included a vote regarding the death of Mrs. Elia Whitman, copies of which were sent to the family and the Board in America; designation of missionaries; requests for new missionaries; and the place of meeting for next year, which will be Sunwuhsien.

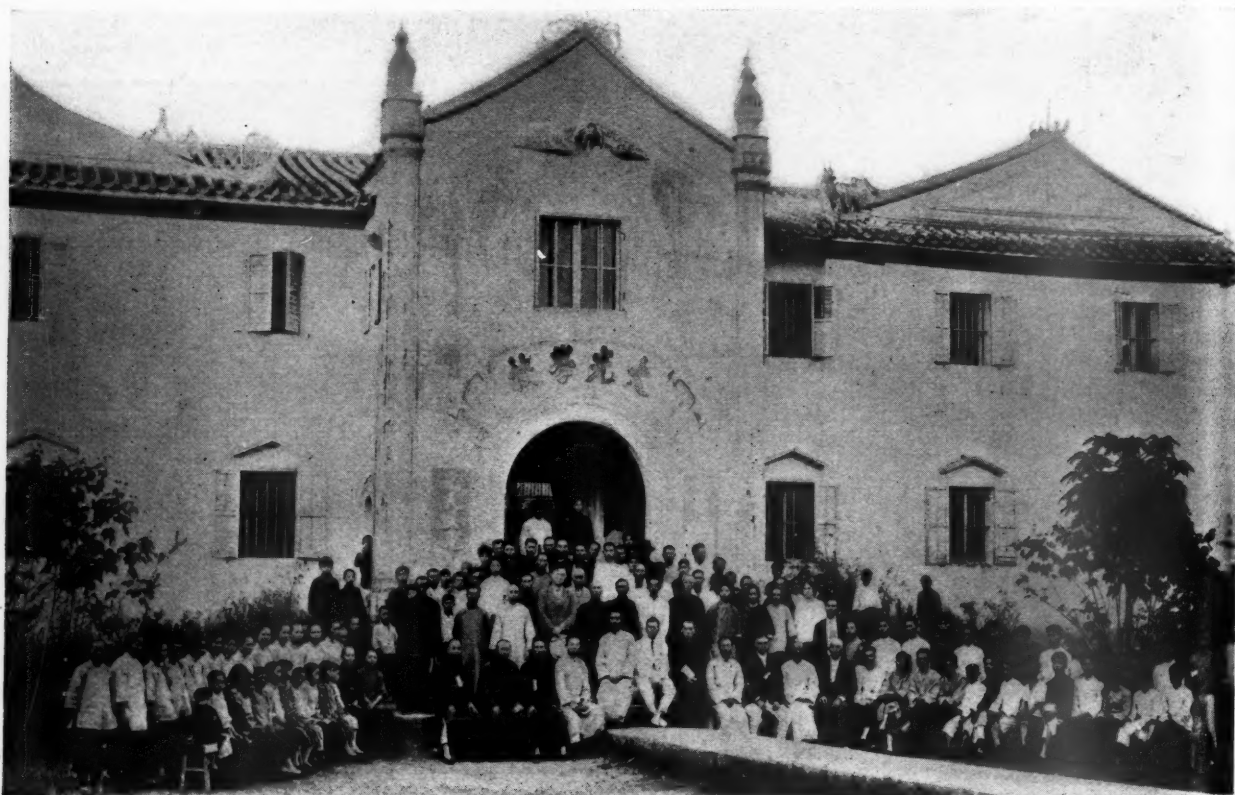
Dr. Lai, who is sharing the mission residence with Mr. Whitman and myself, gave a dinner for the visiting delegates. All delegates also had a meal together at the home of Mr. Wong.

At the close of convention week the hospital group gave a feast to welcome Dr. Lai, and at the same time a board of twelve trustees, of whom six are Christians, for the hospital was organized and elected. The four chief clans of Hopo are represented on this Board. Dr. Lai outlined a fine program which was in general heartily agreed to by the trustees. A pleasing feature of this meeting was the hearty appreciation shown of the work of Dr. Chen, who has been "holding the fort" until the coming of Dr. Lai. The leading gentry expressed great satisfaction with his services and the Board voted to ask Dr. Chen to continue with the hospital where he had won such a place for himself. Dr. Chen comes of a good Christian family and his mother has urged him to refuse all offers from more lucrative

sources and he has consistently followed her advice, and has stayed with us for two years and a half with no increase of salary in that time. The trustees have now voted him an increase and Dr. Lai hopes that later it may be possible for Dr. Chen to have some more study at Peking, that Mecca of the medical fraternity in China. One objective of the hospital is to link up more closely with the country chapels than has been possible in the past, that the country people may have the benefit of an efficient medical service.

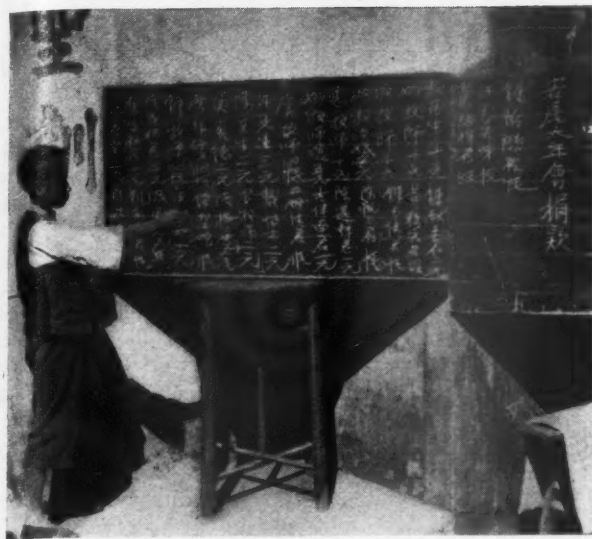
The day before convention started we had a reminder that the times are not normal. A thousand or more soldiers passed through this place and needed night quarters. Some came and demanded the use of our girls' school building. As school is now in session, the girls protested. The soldiers replied, "We have been here twice before and we like this nice building." However, Dr. Chen was able to secure some concession and the officers agreed that the men should be quartered in the boys' school and the chapel instead of the girls' school. The Roman Catholic Church was also used by them. Our buildings had all been cleaned nicely for the expected convention delegates so it was something of a shock to have the soldiers turn up like that. However, they remained only one night and were off at daylight next day.

What was the real attitude toward the missionaries? There was no unfriendliness. In fact, the cordiality was most marked. For instance, I who had been absent nearly a year and a half, received the heartiest welcome from many old friends from the country churches who saw me for the first time after my return. It seemed to be realized that for the time being and perhaps for



THE ALL-HAKKA BAPTIST CONVENTION PHOTOGRAPHED IN FRONT OF THE RHODA ROBLE SCHOOL BUILDING AT HOPO





BLACKBOARD SHOWING SUBSCRIBERS AND AMOUNTS

the missionary to the work and not leave it indefinite as hitherto. Hence, although there was no formal action stating the fact, in practise it worked out that the missionary is not rejected, but his position is that he is on an equality with any other member of a church in China. Thus each station committee has a missionary on it and one of the five forming a Convention Reference Committee is a foreign missionary. There was a marked spirit of willingness to undertake responsibility on the part of leaders and rank and file, the kind of spirit some of us have been looking for for years.

Dr. Daniel G. Lai and members of the Hopo Hospital Executive Committee wish to thank all donors of parcels of bandages, etc., etc., to the hospital. At one time last year, more than 300 wounded soldiers were treated at the hospital. The Commander in charge afterwards presented the hospital with a beautiful gold and lacker testimonial expressing his thanks to the hospital and staff and then gave a donation of \$600 towards the "Free medicine" fund of the hospital. All were delighted to hear of the gift of a fine microscope for the hospital from a well known physician of Rochester, New York.

We ask for a large place in your prayers, for more and more we are aware that our chief problems are spiritual. Our task is a spiritual one, and only with spiritual power can we attain our objectives.

some time to come, the Chinese trained leadership in Hakkaland is small in number, so that foreign missionaries will be welcome for some years to come. But it was felt well to define more clearly the relationship of

## Our Missions in India Seen Through a Treasurer's Eyes

BY GEORGE B. HUNTINGTON



THREE months for four Missions in British India! It seemed a generous allowance of time in the prospect. How utterly inadequate in retrospect. We landed in Rangoon on October 11th; we sailed from Colombo on January 8th. Of the intervening time, approximately one month was spent in Burma, ten days in Bengal-Orissa, two weeks in Assam, and three weeks in South India, the Lone Star Mission. Most of the days were occupied in consultation with Mission Treasurers and Mission Secretaries, in conference with Reference or Property Committees, and in attending meetings of Mission Conferences or Conventions. Comparatively little time was available for traveling about and only a very few stations in each of the Missions could be visited. As Treasurer one had to concentrate on matters of finance and administration rather than upon seeing large sections of missionary activity. Even under these limitations, however, one could not escape some definite, strong and abiding impressions.

Everywhere one is confronted with the large fruitage of over a century of missionary effort. Christianity has taken root in India. Baptist churches are functioning aggressively. Clean-cut, intelligent faces, radiant with the joy of discipleship, give convincing evidence of a genuine and earnest Christian life underlying. One could not listen to the hundreds of Burmans, Karens, Chins, Kachins, and representatives of other races, in the Burma Baptist Convention, lifting their voices in Christian song, or see them eagerly attentive and responsive to a stirring address by one of their own pastors

on the importance of personal evangelism, and doubt the value or the effectiveness of Christian Missions. One could not sit on the veranda of a missionary bungalow in a country station in South India, look into the faces of thirty or forty village pastors, evangelists, teachers, and Bible Women gathered together for a quarterly conference with the missionary in charge, Rev. T. V. Witter, hear them tell in simple language how they carry on their village evangelism and endeavor to commend the Gospel they preach by faithful, friendly, Christian lives, not only among the people of their own out-caste classes, but among the caste people also, and question for a moment the adaptability of the Gospel of Christ to the Indian people, or its power to transform, uplift and beautify the humblest lives. Organized in Associations, Conferences, Conventions, Missionary Societies, not omitting the Women's Societies, Indian Christians are learning the lesson of interdependence and cooperation in the task of evangelizing and Christianizing the people of their own race and country, a task which they are coming to recognize as their own responsibility.

Nevertheless, the same advanced stage of development has not been reached in every field, nor in all parts of the same field. There is still pioneer work of the most primitive type, as among the tribal people in the hill country of Burma and Assam. There are great untouched areas and peoples still waiting to hear the first proclamation of the message of salvation and love and peace and righteousness. A very promising work is developing, for example, among a section of the Sema Nagas of Assam, while another section of the same tribe in an adjoining district has not yet been brought under

British Government administration and continues the time-honored practice of head-hunting. Missionaries and even native evangelists are not permitted to enter the territory of this still savage tribe. In the northeast of Burma and across the border in China, the hill tribe people are hearing the gospel with eagerness and are pressing into the Kingdom in hundreds and thousands. Missionaries and Christian workers from Lower Burma laboring here have a stupendous task to lead this great mass of converts of a few months or at most a few years out of their old lives of gross superstition, dense ignorance and illiteracy, into intelligent, faithful Christian discipleship. Even among the Telugus, where nearly two generations have passed since the first great ingathering, the larger part of the Christian people, gathered as they are from the out-castes who have been oppressed for centuries by their caste neighbors, and kept in extremest poverty verging continually on a condition of famine, the development of self-support, initiative and economic independence is a long, slow process which tests to the utmost the patience and faith of missionaries working among them. From this point of view the missionary task is only just begun and the Christian church in America will be called upon for many years to cooperate with the Christian churches in India, through the sending of missionaries and financial aid.

Next to the life-giving power of the gospel itself, the most potent force and the essential co-worker with evangelism in transforming both isolated disciples and unwieldy masses of converts into intelligent Christian communities and effectively functioning churches, is the Christian school. One has only to contrast the keen eyes and eager faces of the children in the mission schools, from village primary to high school and college, with a group of uneducated villagers, even though they be Christian, to see that in Christian education lies one great hope of social and spiritual progress. Or we might compare Burma, with its wonderful system of mission schools and its strong body of Christian leaders and intelligent laity, with Assam which has been to a large degree deprived of its birthright in Christian schools and is suffering for the lack of a trained leadership and a responsive membership in the churches. "Mission schools must be kept Christian" and the evidence that they are being kept Christian is found in their evangelizing power as well as in the character of the Christian leaders who come from their training. Constant watchcare is necessary that the educational institutions do not overshadow the underlying task of city and village evangelism. But no one better than the missionary can be trusted to keep the proper balance. Education without evangelism may produce an intellectual culture without spiritual power, but evangelism without Christian education tends to prolong indefinitely the development of intelligent Christian leadership.

The deepest and most disturbing impression, however, that was experienced and experienced everywhere, was the understaffed condition of the missions. In every field the missionaries are struggling with a burden far overtaxing their numbers and their strength. While churches have been multiplying and converts have been coming by the hundreds and even by thousands and doors of opportunity for a receptive hearing of the gospel message have been opening with amazing rapidity, the missionary staff has been decreasing. Not a mission field but feels itself neglected and forgotten by the

churches at home which have begun a good work, but apparently have become weary in well doing just at the time when there is the greatest need for reinforcement of effort in order to gather the fruits of victory. A missionary in the Assam field, Rev. G. R. Kampher, struggles under the burden of two large fields until health fails and he is invalided home. His fields are added to that of the stalwart veteran Rev. O. L. Swanson, who is already carrying the work of at least two men. Must he also be sacrificed? At Ongole Mr. L. E. Rowland is in charge of a great boys' high school of nearly 350 pupils, and he is asked to be responsible for the management of another large boys' high school at Nellore, 80 miles distant, when the missionary in charge of the latter school goes on furlough in the spring. Rev. H. E. Long of Bengal-Orissa is obliged to abandon his work of training Indian preachers and evangelists and take charge of two large fields of Midnapore and Bimpore.

Not only are missionaries lacking to fill the vacant posts, but in many places the work suffers because of sorely needed equipment or financial resources to make possible the strengthening of growing and successful effort. At Jorhat, Assam, the boys' high school, the only institution of that grade in the entire mission, is carried on in a group of buildings deservedly condemned by the Government educational authorities. The marvel is that Mr. Danielson, the devoted missionary in charge, and his well trained and efficient Assamese associate, Mr. Comfort Goldsmith, the headmaster, can produce any educational results at all under such conditions. At Khargpur the Bengal-Orissa Mission engaged 5 years ago to erect a hostel for Indians in consideration of a grant of land for this purpose as well as for a church and mission residence. The hostel yet remains to be begun and the railway authorities who gave the land are, with some reason, inclined to question our good faith.

Examples of such desperate need, both for missionary reinforcement and for larger financial support, could be multiplied, but space and time forbid. There is but one explanation of such situations as those described. We, as Northern Baptists, have undertaken a larger work than we are providing the means to carry on. We entered certain fields; we staked out certain areas which we said we would cultivate. God has wonderfully blessed the work of our missionaries in these fields we have occupied. Our contributions for the work today are not sufficient to supply the missionary staff, the equipment and the current support necessary to maintain the work in all these fields and stations. The decrease in the purchasing value of the dollar and the increased cost of carrying on work have absorbed practically all of the enlarged giving of the churches in recent years. There has been no great expansion of work nor occupation of new fields; only the natural and irresistible growth of a work faithfully and successfully carried on. A first hand acquaintance with the fields and the missionaries so heroically struggling at the task only emphasizes with tremendous force the alternatives so clearly stated at Seattle two years ago. Shall we decrease our work, draw in our lines, abandon stations and institutions, or shall we provide the resources necessary to carry this work so largely blessed, to greater and greater success? One course or the other we must take and that speedily. There is no other way. What answer will the churches through their prayers and their gifts make to this question so momentous to Northern Baptists?

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TYPES OF INDIAN YOUTH: A BANNOCK INDIAN BOY, IDAHO; MILDRED DEER TRAIL, A CROW INDIAN GIRL ATTENDING THE CROW INDIAN MISSION AT LODGE GRASS, MONTANA; A COEUR D'ALENE INDIAN GIRL, IDAHO

## Training the Kiowas for Christian Leadership

BY REV. HARRY H. TREAT



We are seeing these days the effect of prayer. Last Sunday, February 6, was the day when in *The Book of Remembrance* Indian missionaries of Oklahoma were mentioned by name. I am sure that hundreds in our churches made special mention of us in earnest prayer. On Sunday night our young peoples' prayer service was held in a home (as is our custom) where fully sixty to seventy-five people gathered. The leader, one of our young men who is truly spiritually minded, with a few others who took part, so presented the topic of the evening that without advice from me he asked that all who desired a closer walk with God should stand with him.

The topic had been, "Hearing and Answering God's Voice." One came forward for baptism, saying that he gave himself and all to Christ. More than a dozen Christians came forward, some of them weeping, confessing sins and asking for pardon. One older man, a member of the church when I came here as pastor sixteen years ago, who has always used peyote yet who had, it seemed to me, good qualities, came forward and by signs and words said that he had surrendered to Jesus. "No more peyote, no more dance, God helping me." He is a grandfather and said he wanted to lead his family to Christ. We have seen this coming for several weeks. His son-in-law asked for baptism. Another young man who has been using peyote and dancing, also offered himself to Christ as a good soldier. He was the one member of Red Stone who qualified during the war as a soldier, although he did not get overseas. But he was

so well qualified that he was at an officer's training camp. Since the war he has been in the National Guard. He has been a good soldier for the United States, and he has qualities for a leadership which it is good to see. Another young man who has been indifferent could hardly speak for tears.

There has been a revelation of the power of Christ for the forgiveness of sins. Mrs. Treat and I are almost swept off our feet with the vastness of the task to keep all at work in such a way that there may be continued growth. I used a young Kiowa man to help in the special meetings during the Christmas season. I asked that he go ahead without an interpreter. Of course we had talked over, each day, the situation, and I knew what his trend of thought would be. We were able to follow him fairly well. With a Kiowa audience he went at it, and the Spirit used him so mightily that since Christmas several who were in the habit of going around to dances have said they would give them up, and several others who used peyote have renounced that. In fact each of the three missionaries among the Kiowas used only Kiowa helpers this Christmas and the results thus far are highly satisfactory. A spirit of prayer and revival seems to permeate the tribe.

Our Sunday school work is very encouraging. At our last annual election the matter of Sunday school superintendent was talked about seriously. We had three Indian teachers besides Mrs. Treat and our older daughter. But we were not getting hold of the boys and young men as we ought. At this election Walter Ware, one of the youngest of the young men, son of a deacon,



was elected. He is a clean fellow, still in school and a member of the school basketball team, scoring highest last year in all this county as a player. As our Indian Sunday school superintendent he has taken hold of things with a strong hand. We have a class of boys now in the teen age. The young men's class is larger in attendance, and the work seems brighter. The older people are coming even more regularly. There are four Indian teachers now.

The young people's work is also going ahead with native leaders doing well. Occasionally they see something to do and will not stop to ask Mrs. Treat or me, "Shall we do so and so?" Last Sunday night the young man who gave the invitation without asking me, came around later and said, "I did not intend to step ahead of you, but the invitation came right out." Of course I told him he did the right thing, for I am trying to help them understand that when the Spirit is leading He is their authority. A good feeling seems to exist between them and us. Our daughter Alice is accepted as a leader; she is really helping them to put alertness into their service. And our younger daughter is recognized by them as able to go ahead in many ways.

I am having a fine opportunity to teach the Bible in the public schools near our home. The public school in our Red Stone community is a fine consolidated country school, with 250 to 300 pupils, sixty of whom are Indian children from families connected with my church either by membership or attendance. When I was asked to teach the Bible during the week to these Indian children, the teachers said, "Why not the whites also?"

This is my fourth year of teaching. On Tuesday afternoons of each week I go to the school and by regular schedule go from room to room, from primary to high school. In the primary grades I tell Bible stories and teach memory verses. I try by my stories to make a distinct impression of the reality of God, His eminence



WAH-LOO-LAH-TUM, AN AGED CHIEF TYPICAL OF MANY WHO HAD NO OPPORTUNITY FOR CHRISTIAN TRAINING

and greatness, His holiness and truth and mercy and friendliness and interest in each individual.

Twelve miles south of Red Stone, in another consolidated school of 200 pupils, I had the same privilege. In this school thirty-five of the pupils are Indians connected with the Red Stone church. I also render kindred service in a school of fifty pupils ten miles west of Red Stone where more than half the children are Apache Indians.

Of course this gives me a place in the lives of many families in these three communities, whites and Indians. I find that when I am in the town people whom I do not know call me by name, and I am having some touch with all the home lives. What may result later I can hardly conjecture. We have lived here at Red Stone for sixteen years and are really old residents.

Mrs. Treat and I have been for more than a year the sponsors of the Four H Club Work which the Department of Agriculture, National and State, is fostering. In the local school there are forty girls and boys whom we train in program making, parliamentary work, sewing, canning, cooking, and pig, calf and corn raising. This takes some time each month, but it is worth the effort. It is just another tie between the white and Indian children. Our club took fifth place among twenty-four clubs at the County Fair last fall, while in other work last June we took first place. We expect to increase the number of Indian boys and girls in this club work during 1927.

We have enjoyed very much the trip around the world. One little Indian boy said to his school teacher, "We are going around the world on a log." A few of us who have some of last year's MISSIONS are now reading, day by day, the Questions and Answers in the June issue. About twenty-six of our Red Stone people read the Log. There seems to be a spirit of missionary desire in many hearts. We are going occasionally to another church for an evangelistic trip. We hope to send a delegation of Indians to the annual meeting of the Northern Baptist Convention in Chicago.



## Gospel Joys on Saddle Mountain

*THE PRACTICAL METHODS THAT CHARACTERIZE THE WORK AMONG THE INDIANS  
AND THAT KEEP THE CONVERTS ON THE JESUS ROAD*

BY REV. G. W. HICKS

### INDEPENDENCE DAY CELEBRATION

IT IS the aim of Saddle Mountain Church to have its encampment and entertainment on the Fourth of July every year, apart from all the worldly and demoralizing doings in the surrounding counties accessible to the Indians during the summer season. Our great desire and endeavor is to safeguard our people at this time against the strongest temptations. On the Fourth of July, 1926, we were quite successful in bringing about an encampment of Indians on a beautiful little clear creek to celebrate. Working in cooperation with the owner of the grove and officers of the young people's society, we were able to provide a program which furnished much clean and wholesome entertainment to all. They were in camp nearly a week, and amusements of egg races, cracker-eating contests, sack races, and "tug-of-war" contests were hilariously enjoyed—even the old men and women brought their chairs to sit and watch these interesting and strenuous contests.

Last, but best of all, we had a devotional and song service each morning and evening, including Celebration Day—Monday. These were well attended. It requires no stretch of the imagination to consider the many pitfalls from which these encampments save the feet of the unwary, besides the excellent religious atmosphere, and the many inviting opportunities for imparting gospel truth.

### VISITING INDIAN HOMES

A number of families were not coming to church; some near, others living at a distance. How best to secure their interest, enlist their attendance, and enrollment of their children in Sunday school, was the problem. The pastor and deacons determined to try out Paul's "house to house" suggestion. We therefore entered upon a campaign of visiting the homes, taking the Bible and the gospel songs and prayers. This we did every week when possible for a number of months. The results were gratifying. We were welcomed in every home and listened to with interest. Some backsliders were won again to the service of Jesus, and church attendance increased perceptibly. The good seed was sown and has borne fruit.

### PERSONAL LIFE COMMITTEE WORK

The Baptist Young People's Union of our Western Oklahoma Indian Association does its work through three leading committees—Educational, Evangelistic, and Personal Life. All committee members are Indian young people of our churches, except the three white missionaries, who are advisors. Three Saddle Mountain young men belong to this Personal Life Committee, and with the other members composing this body are active in their work, holding meetings in localities where most needed.

### TROPHIES OF GRACE

Kiowa Jim and his wife Fannie were converted and came into membership of this church nearly twenty years ago. As time went on they began neglecting their church duties and became backsliders. They took up the old sinful ways again, heathen dances, peyote worship, and other evils. Long before I came to this field the church made repeated efforts to win them back to Jesus, but they were obstinate. Finally they were left alone for years. Last year we began visiting them again, holding prayer-meetings in their home. We were encouraged by the interest they manifested. Eventually their son took sick. We held on with our meetings. The son was in a backslidden state, but welcomed and prevailed upon us to keep coming. It became evident that he could not live. A few days before his death he was fully restored to faith in Jesus. He then began trying to reach his father and mother. Gradually they relented. On the day before his death the son took his father's hand and praying, pled with him to come back to Christ. A Sunday or two after the funeral the bereaved parents were ready to come to church, but friends arrived just then to mourn with them, according to Indian custom. But they did come the following Sunday. That was several months ago. They are still coming and seldom miss a Sunday, and they live twelve miles away, with no Ford car.

At one of our B. Y. P. U. prayer meetings a short while back Jim said among other things: "For a long time I was a leader in the old dances and other bad things. I have now left them, and have no intention of going back to them. My desire is to follow Jesus, and to go to my son." Other trophies for Jesus are three young men who were down and out, whose Christian living amounted to nothing. They are now earnest, active workers in our B. Y. P. U.—one is president, another recording secretary, and the third is chairman of the enrollment committee. Still others could be mentioned.

### EVANGELISTIC MEETINGS

Special evangelistic meetings were held while the Indians were in camp here at Christmas time in December. They began early in the week and closed on Monday night following. I had no help from elsewhere. The Holy Spirit was my helper with the deacons and B. Y. P. U. workers. Besides the twenty-one converts, ranging in ages from eight to sixteen, there were twenty-seven others who stood up, some for prayers, others for renewal of strength, and still others for restoration. The church has no baptistry, except a clear little mountain brook half a mile away. To this we went for the baptism Sunday afternoon. The water was cold but the children were brave, and warm fires were blazing on the banks. Singing and prayers went on between each baptism. Inside the canvas inclosures, one for boys and one for

girls, assisted by those appointed for the purpose, all were soon dry, warm, and happy. Almost all of Mrs. Hicks' Sunday school class were among the converts. There is good attendance at Sunday preaching services most of the time, and extra seats required now and then. Attendance has increased fifty percent in twelve months.

Our Baptist Young People's Union meets every Sunday night at the home of some one on our field. When it is ten miles away or more we have the meetings during the day, Sunday or a week day. We carry out a regular program of songs, prayers, discussion of topics, Scripture verses and such like, ending with business and receiving

of new members. This Society has grown so popular and become so genuinely helpful that we have six invitations ahead on the Saddle Mountain field; one on the Elk Creek field where Brother King is pastor; one out at Cache Creek Mission on Brother Treat's field; and one at Comanche Mission on Brother Gilbert's field. It will be observed, therefore, that our B. Y. P. U. work is fairly well outlined for several months to come. This Society is contributing \$1 per month on the salary of Mr. Chaddleson, at Elk Creek Mission; while the church here gives \$2 monthly for him in addition to its other missionary giving.



PUBLIC SCHOOL CHILDREN, MOUNTAIN VIEW, OKLAHOMA, EXCUSED FOR HALF HOUR BIBLE STUDY PERIOD WITH MRS. KING AS TEACHER. REV. AND MRS. F. L. KING, MISSIONARIES, IN CENTER; MARGARET KING IN FRONT ON EXTREME RIGHT

## Mamada and His Household Seek Jesus

BY REV. F. L. KING

THE past year has shown a marked increase in spiritual things among the Kiowas. Men and women have seemed to come into a consciousness of their possibilities in the work of the Kingdom. Less than a year ago there seemed to be a unanimous call for prayer meetings among the people. I cannot tell what started these meetings. But they started. Sometimes they have been held in the homes where there were weak Christians and sometimes where there was sickness. Prayers have been offered for sick relatives, for weak Christians who had expressed a desire to come back into a stronger life for Christ, for sorrowing ones who had lost their friends by death. These meetings have not always been suggested by the missionary, in fact there have been so many that the missionary could not attend near all of them. When they first started they were called for all day and often ran up late into the night, sometimes all night.

There seems to be this thought in the Indian mind: when there is an object of prayer, *pray until the answer comes*. If a weak Christian is the subject of prayer, our Christian Kiowas surround him with prayer right in his home and pray and pray until that man or woman, as the case may be, begins to pray and seek anew the favor of God. It is wonderful to see how God comes and helps these people when they lay hold of God in

this way. We have gone to the meetings and stayed until eleven or twelve o'clock at night, most of this time bowed in prayer, and then excused ourselves, because of the heavy work the next day. But the Indians would stay till two o'clock, or possibly later, praying and telling God's favor in their own lives.

Less than two weeks ago (February, 1927), on a Saturday, two Indian young men came to the Mission and asked me to come to Mamada's house to pray that night. They said that Mamada wanted to be a Christian, and had sent these young men out for the deacons and pastor to come and pray for him. We had arranged for another meeting on another part of the field and told the boys we would stop at the house on the way and see Mamada and help as we could. At about four o'clock on our way to the other appointment we stopped at his home.

The family came out to our car, and one said, "Brother King, you must not go farther tonight; Mamada has been in great distress of mind for three days and he now wants to be a Christian and wants the Christians to pray for him."

I could not go farther that night until prayer was offered for this man. We went into the house. Supper was served and then we went immediately into a prayer meeting. I read in Acts the account of Cornelius sending for Peter to come to his house. Mamada listened



most intently to the story and when it was read and prayer was offered Mamada made his talk, telling us why he had sent for us. He said that for more than a month the Spirit had been speaking to him; that in the past three days he could not eat or sleep well because of this voice in him; that for a long time he knew he ought to be a Christian; now he wanted to pray and ask the Lord to save him.

"I have been like a tame horse all these years that could not be caught," said Mamada as interpreted to the missionary. "Many things have come up to hinder me from being a Christian. I have said all the time that when the Holy Spirit speaks to me I come and be a Christian. That time has now come and the Holy Spirit has been speaking to me. I want to give up to the Holy Spirit. I have called you Christians to my home to tell you of this and to ask you to pray for me. I want to become an example to my children. I want my children to follow Jesus. My heart was touched more than a month ago and the struggle has been going on all this time until I cannot stand it any longer. I must tell it to you Christians. Somebody has been praying for me and now that person's prayer is answered. I listened to the gospel for a long time but did not come to Christ. But now I believe in the Lord with all my life and heart. I want to be baptized. I ask that I may pray here in your presence. I already believe. I want to pray." He prayed in Kiowa, then talked again.

"It has been a great battle within me. But now the fight is over. Before this meeting I always tried to get out of difficulties the shortest way but every time something headed me off. Now I am out and saved. I believe I am already saved. Maybe your prayers did it. I want my Brother King to help me in this Christian life. I am wondering why I did not become a Christian a long time ago. In the years that have passed many have talked with me about being a Christian, and I put them off saying when I felt the Holy Spirit I would come. The matter bothered me till I had to yield to Him. I am going to try to live up to the teachings of the Word of God. The Lord is very strong. I promise the Lord that I will live for Him."

Mamada has been praying to idol gods before this time but now to the true God. That night before ten o'clock he confessed Christ as his Saviour. We left the home having

arranged for his baptism the next day. But the Christians stayed till late in the night to pray and give thanks.

On the following day (Sunday) I baptized Mamada. Then on Monday there came another call from Mamada to come to his house to pray. We went. We are told that Cornelius' relatives and friends were saved when Peter went to that house. Mamada had caught this part of the reading on Saturday night and *there were sons in his home unsaved*. "Will you pray for these boys?" We prayed for them and today as we write two of the boys have confessed their faith in Christ and are waiting baptism. A third son has not started as yet but we expect to hear of his conversion also as prayer is being made almost continually for him.

One of the young men said in the church a short time ago that he thought the ideal thing would be for souls to be added to the church daily such as were being saved—not to wait till Sunday came around. Eighteen have been baptized since Christmas time. Three are waiting baptism. But this is not all.

There is a very marked weakening in the ranks of the heathen young folks. We have in the Kiowa tribe a heathen custom which has a strong hold on many of our young men. I refer to the use of the peyote or mescal as it is sometimes called. This drug is to the Indian what whiskey is to the white man, only worse; the Indian not only gets drunk with it but at the same time worships it. In a cottage prayer meeting only a few evenings ago I counted five young men who less than a year ago were in the peyote. Now they are following Christ with earnest hearts. One fine young fellow who has been serving the peyote god and can speak good English has never learned to read. Now his wife is teaching him how to read the Bible so that he can hold prayer meetings and lead others to Jesus.

If this spirit of evangelism continues to deepen and broaden in this tribe of Indians there will be such an outpouring of God's power as there never has been known here before. We find ourselves unable to be at all the meetings, but our presence is not necessary. There are now so many earnest and active Christians, and so many that can read the Bible, that the prayer meetings go on just the same. Last Sunday there were 110 persons at one of our regular meetings. We are praising God for all His great work in our midst.



LEFT TO RIGHT: SONS-IN-LAW OF MAMADA; MAMADA'S HOME; MAMADA AND HIS WIFE

## Our Indian Work in Various Fields

### Crows Celebrating the Birthday of the King

BY REV. AND MRS. CHESTER A. BENTLEY

**I**T ALL happened back in the year 1926. The moon had spent his last quarter, for it was Christmas and the traditional "Old Man" wished to provide some little gift for the traditional "Old Lady with-the-bundle-of-sticks." The shadowy light which he sent down from above only the more portrayed his sorrow over the fact that he could not shine with greater radiance and give more generously. Even though he had only one good eye, he could look down into the countless thousands of homes and there witness the jolly laughter and merriment of the old folks and the children as they gathered gaily about their trees and received their gifts from



CROW INDIAN GIRLS IN FULL REGALIA

relatives and friends. What happy thoughts he must have had—if he could think at all—as he saw the merry parties in so many happy towns. White people and Red people, Yellow, Black and Brown people, all celebrating the Birthday of the King. What were his thoughts on that Christmas night as he passed over the vast stretches of our western country? Especially would we like to know what they were as he looked down on the great Crow Reservation in Montana, where seventeen hundred Crow Indians were celebrating with joyful festivities the anniversary of Christ's birth. We will never know what the thoughts of the great moon were, but someone who was there enjoying with those Crow Indians their festivities will be able to tell you what he saw.

In the Crow Agency District where there are three of the seven mission stations of the Reservation there were three Christmas trees, and such jolly affairs they were. From east and west and north and south our pale-face brothers and sisters from church societies and homes had sent in many fine toys and useful articles, suitable for gifts to young and old. These were supplemented with treats of candy, nuts and fruit, all prettily fixed in white and blue sacks which the Indian women had made. Even to Santa Claus with his red gown and its white trimmings there was evidenced everywhere the spirit of Christmas. Over three hundred Indians, children and adults, were made happy at these Trees by the gifts

so generously provided by their white friends far and near. Your heart, too, would have been made glad if you could have witnessed these Christmas festivities. Imagine yourself in a crowded room with a hundred and seventy-five Indians, every seat, box and bench occupied by a big or a little Indian, all with smiling faces and in an expectant attitude. That husky chap over there is Deacon Goes-together, somewhere in the room is his wife and their seven children. Over yonder is Deacon Shane, his wife and their three grandchildren; little Dorothy in the elk tooth dress is the pride of her grandmother's heart. There are a host of others; the Stewart brothers Dave, Jack and Joe with their families, Mark Real Bird and his wife and all the little Real Birds, Jennie Takes-a-wrinkle and her two children, the Old Bear family with the brothers and sisters, aunts and uncles, children and grandchildren all present or accounted for. Deacon Enemy and Deacon Eagle with their families and grandchildren are last but by far not the least. And so we might go on through the full list of names of those present, names that seem strange to you but which perhaps are simpler and more meaningful than are yours.

But it was the anniversary of Jesus' birth that we were celebrating, so time was given for telling the Christmas story, for singing and prayer; and later, on Sunday for giving gifts to Him. As we look back to that Christmas of 1926 it is with a feeling of satisfaction and gratitude that there are friendships still which help to answer our prayers, and helped again to make merry the Christmas cheer of these people of the hills and plains.



PORTION OF CROW ASSOCIATION CAMP

### Progress on Mono Fields

BY LEE THAYER

**W**E ARE in a good meeting here with the Dunlap Indian Baptist church. There are five prospective baptisms for next Sunday. This is one of the star churches of this Convention. For the quarter ending July 31, 1926, this was one of two "double star" churches in the Northern California Convention, having accepted the goal suggested by the Missionary Committee and paid it in full to date. Mrs. C. O. Livesay is the faithful missionary here, and is wearing out her life in her ministry to body and soul in this community.

John Strombeck is one of the Indians who came out in our recent meeting at Auberry. For years he had

been the occasional victim of drink. Four years ago his Christian wife put him away, saying that he could not come back until he had reformed. Last December while walking along the highway in a drunken condition he was run down by an automobile and suffered a broken leg. By the time of our meeting in the middle of January he had recovered so as to hobble to the meeting on his crutches. He was the first to come out with a clear cut confession and renunciation of the old life. He was happily reunited to his wife and is now receiving further instruction, awaiting baptism.

Bill Sherman of the Auberry Indian church is developing into real leadership. He is a big help in his own church and visits the other Indian churches with a message of encouragement. We feel that substantial progress is being made in our Indian churches, in professed conversions, and more especially in the spiritual growth of the members.



MRS. C. O. LIVESAY AND HER INTERPRETER

One of her first interpreters was Jim Waley. As far as the writer of this note has knowledge he is still as faithful at his post as ever. Early in his Christian life he conceived the desire to learn to read the English language as well as to speak it. Once a week he walked seven miles to Dunlap to receive a lesson from Mrs. Livesay, the text book used being the English Bible. At a Bible Conference at Auberry one day Mrs. Livesay and Jim Waley re-enacted one of the Bible lessons at the request of the camera man.

### With the Navajo

By FORREST E. ROBINSON

I ARRIVED here November 19, 1926, and have been very busy with the opening of the Christmas boxes; sorting out clothing, books, toys; writing letters, acknowledging the boxes; answering letters about the work and sending letters describing the busy, happy Christmas. There are 149 girls and boys of the Navajo Tribe in the Hopi Reservation Boarding School. I have 69 children in two classes on Wednesday evening for one hour each and on Sundays I have one hour for instruction. I have a class of whites organized for instruction in the Bible which meets Sunday morning. I hold a

prayer meeting or a preaching service on Sunday evenings. I also have preached several times on Sunday afternoons at Polacca, and yesterday I helped administer the Lord's Supper, speaking to the Hopis through an interpreter.

In January I brought an Indian girl about seven years old, who was terribly burned, to the hospital. She died



THE MISSIONARY INTERPRETS THE NEWS FOR A NAVAJO FAMILY. HE IS THEIR ONE LINK WITH THE OUTSIDE WORLD AND FOLLOWS THE DAY'S NEWS WITH THE GLAD NEWS WHICH HE HAS COME TO TELL

in about a week. Last Friday one of the Indian employees drove his Government Ford over the bank into the wash some fifteen or twenty feet deep. It happened about a quarter of a mile from the front of our house. I carried the injured man and his helper to the hospital. They were terribly injured but are getting along very well. I help the Indians who stay at the hogans which are on the Mission property. The Indians come to visit their children at the school, and because we have a fine supply of water which comes from a spring high up in the mesa, it makes a good stopping place for them. Water for their cooking and their horses is given to them. I give new or second-hand clothing to the needy. The Indians come to the Mission to borrow tools, have errands done for them, letters to be written, or coupons sent away.



REV. W. E. PARKS, PASTOR AT VALSENBURG, COLORADO, CONDUCTING A BAPTISMAL SERVICE AT THE GOVERNMENT SCHOOL FOR INDIANS AT CONCHO, OKLAHOMA



# The Work of Our Home Mission Societies For and With the American Indians

A TABLE SHOWING AT A GLANCE THE LOCATION OF THE FIELDS, THE BEGINNING OF THE WORK, CHURCHES, MEMBERSHIP, PRESENT MISSIONARIES, GIFTS TO MISSIONS, AND OTHER FACTS OF INTEREST

State, Church, Tribe	Work Begun	Church Organized	Total Baptisms	Present Membership	S. S. U. Enrollment	B. Y. P. U. Membership	Raised for Expenses, 1926	Gifts to Missions, 1926	Value Mission Property	Present Missionaries	Post Office Address	First Indian Appointment
<b>ARIZONA</b>												
1. Second Mesa, <i>Hopi</i> .....	1901	1904	44	25	31	18	\$210	\$935	\$1,750	Abigail Johnson.....	Toreva.....	1898
2. First Mesa, <i>Hopi, Mohave-Apache</i> .....	1902	1907	63	41	36	20	45	91	5,000	Clara Flint.....	Toreva.....	1923
3. Middle Verde.....	1919		56	27	20		100	200	2,000	Ethel Ryan.....	Polacca.....	1911
4. Bethany.....	1914		5	25	35		300	60	500	Bertha Kirschke.....	Polacca.....	1923
5. Keams Canyon, <i>Navajo</i> .....	1901		4	4	160		30		4,000	Rev. W. J. Gordon.....	Clemanceau.....	1921
6. Phoenix (Gov.) School.....	1921		110							Rev. Hugo Banaha.....	Clarkdale.....	1926
										Rev. F. E. Robinson.....	Keams Canyon.....	1926
										Rev. R. E. Day.....	Phoenix.....	
<b>CALIFORNIA</b>												
<i>Mono and Related Bands</i>												
7. Auberry, <i>Big Sandy</i> .....	1909	1910	130	68	40	24	115	240	5,400	Rev. L. I. Thayer.....	Clovis.....	1907
8. Table Mt., <i>San Joaquin</i> .....	1914	1914	48	26					250	Nora Swenson.....	Auberry.....	1912
9. Sycamore, <i>Cold Spring</i> .....	1913	1921	93	64			8	44		Cecile Tucker.....	Auberry.....	1923
10. Dunlap, <i>Tynges</i> .....	1914	1915	59	41	60	16	33	86	4,000	Rose Boynton.....	Toll House.....	
11. Coarse Gold, <i>Chansi</i> .....	1918	1918	63	35	35		34	70	2,800	Mrs. H. O. Livesay.....	Dunlap.....	1917
12. Coarse G'd, <i>Nipinnawasee</i> .....	1918	1918	24	16	18		3	7	900	Emma Christensen.....	Coarse Gold.....	1909
13. Sherman (Gov.) Inst. ....	1917		130							Lena Correll.....	Coarse Gold.....	1914
										Rev. W. W. Catherwood.....	Riverside.....	1925
<b>MONTANA, Crow</b>												
14. Lodge Grass.....	1903	1906	145	96	60		384	164	15,000	Rev. W. A. Petzoldt.....	Lodge Grass.....	1903
15. Wyola.....	1910	1913	45	36	20		98	18	2,000	Clara Olds.....	Lodge Grass.....	1923
16. Pryor.....	1906	1917	102	75	50		238	116	6,000	Hannah Wiggman.....	Pryor.....	1924
17. Crow Agency.....	1920	1925	10	10	71	24	16	101	12,000	Ruby Norton.....	Pryor.....	1915
18. Reno.....	1920	1923	44	44	45		105	39	1,500	Rev. C. A. Bentley.....	Crow Agency.....	1922
19. Black Lodge.....	1920	1925	23	25	95		120	21	3,500	Rev. C. A. Bentley.....	Crow Agency.....	1922
20. Big Horn.....	1918	1920	86	72	50		21	89	8,500	John Frost.....	Crow Agency.....	1922
										Ruth Long.....	St. Xavier.....	1921
											St. Xavier.....	1923
<b>NEVADA</b>												
21. Reno, <i>Piute and Shoshone</i> .....	1908	1923	40	48	20		10		10,000	Rev. J. W. Scott.....	Reno, Box 124.....	1921
22. Dresserville, <i>Washoes</i> .....	1921	1926	19	21	22				3,000	Rev. J. W. Scott.....	Reno, Box 124.....	1921
23. Fallon Reservation.....	1911	1920	34	60	60			101	2,800	Eva Fewel.....	Fallon, R. D.....	1915
24. Fallon Colony, <i>Piute and Shoshone</i> .....	1916								125	Helen Gibson.....	Fallon, R. D.....	1925
25. Stewart (Gov.) School.....	1911		138		350	20			4,000	Bessie Culver.....	Stewart.....	1923
										Beatrice Underwood.....	Stewart.....	1924
<b>OKLAHOMA</b>												
26. Apache.....	1905	1908	62	64			26	9	2,000	Rev. H. H. Treat.....	Anadarko.....	1907
27. <i>Agapaho</i> .....	1898	1905	307	68					3,500	Rev. T. J. Davis.....	Watonga.....	1917
28. Calumet, <i>Arapaho and Cheyenne</i> .....	1893	1913	222	135				7	3,000	Rev. W. E. Parks.....	Calumet.....	1921
29. Cheyenne, 1st.....	1893	1896	199	86				6	1,500	Rev. W. E. Parks.....	Calumet.....	
30. Cheyenne, 2nd.....	1895	1898		121					1,800	Rev. T. J. Davis.....	Watonga.....	
31. Bacone, <i>32 Tribes</i> .....	1879	1912	351	408	350	75	722		2,000,000	Rev. C. M. White.....	Bacone.....	1924
<b>Comanche</b>												
32. Deyo Mission.....	1893	1895	429	288			320	33	2,500	Rev. E. C. Deyo.....		1893
33. Fort Sill (Gov.) School.....										Rev. H. F. Gilbert.....	Walters.....	1924
34. Walters.....					30					Rev. A. J. Becker.....	Indianoma.....	1901
35. Post Oak.....	1895	1907	125	91	175		233	47	8,850			
<b>Wichita, Caddo and Delaware</b>												
36. Sugar Creek.....	1887	1908	282	135	48	20	1,752	125	10,000	Rev. W. A. Wilkin.....	Anadarko.....	1904
37. Riverside (Gov.) School.....					140					Rev. W. A. Wilkin.....	Anadarko.....	
<b>Kiowa</b>												
38. Rainy Mountain.....	1892	1894	436	241	80	45	190	434	15,000	Rev. F. L. King.....	Mountain View.....	1898
39. Elk Creek.....	1892	1894	104	65	45	27	70	50	5,600	Sherman Chaddleson.....	Hobart.....	1922
40. Saddle Mountain.....	1894	1903	160	189	45	30	523	150	13,430	Rev. G. W. Hicks.....	Saddle Mount'n.....	1887
41. Red Stone.....	1903	1905	199	147	65	17	163	98	7,000	Rev. H. H. Treat.....	Anadarko.....	1907
<b>Many Tribes</b>												
42. Haskell (Gov.) School.....	1910		302	97						Rev. J. T. Watts.....	Lawrence, Kan.....	1924
										Rev. C. H. Thomas.....	Lawrence, Kan.....	1924
			4,688	2,994	2,436	336	\$5,869	\$3,341	\$2,169,205			

Compiled by Dr. Bruce Kinney, Director of Indian Work of the American Baptist Home Mission Society



CHARING CROSS, OOTACAMUND, SOUTH INDIA

## The Highest Baptist Church in the World

BY REV. GEO. H. BROCK OF KANIGIRI, SOUTH INDIA

(Photographs taken by Mr. Brock)



YOU see I begin this letter in a true American spirit. I believe I am correct in stating that this little church in Ootacamund, Nilgiri, South India, is the highest Baptist church in the world. If not in the world then the highest in India. Perhaps I can tell the story with a few pictures.

Here is the pastor, Rev. E. C. M. Lazarus. Mr. Lazarus was converted from the Roman Catholics under the work of our own Mrs. Pearce, who for years served in the Telugu Baptist Mission and later retired to Ootacamund after having married Rev. Mr. Pearce, retired missionary of the English Baptist Missionary Society. Mr. Lazarus has been serving the little congregation in this high mountain region for the past forty years. He is well known to most of the missionaries of our Telugu Baptist Mission and all who know him honor him. He is now well on in years and his strength is somewhat decreased. In the third picture will be seen a man who also came from the Roman communion about the same time, Mr. M. A. Michael, who has all these years been doing the work of an evangelist. He stands near the baptistry. He recently passed to his reward. The little church is in the background. Mrs. Brock is sitting to the left. This building was put up through the efforts of Mrs. Pearce with some contributions from the missionaries, and the native church members gave as they could. Photo two certainly is a very interesting picture. It was taken by me in June, 1924. The baptistry is in front of the church. The water flows into it

from a mountain stream. The candidate is a really fine looking young man about twenty-five years of age. Pastor Lazarus is baptizing and it is almost too much



REV. E. C. M. LAZARUS

for his strength and it is rather cold. Notice the rather superior group of young men to the right. They are members of the church, as are a considerable number of those gathered about to witness the ceremony. A little to the right of the center is the young man's father, who has a small business in Ootacamund. Mrs. Brock is sitting nearly in the center. It was a deeply impressive service. Another young man of about the same age was



BAPTISM OF TAMIL CONVERTS AT OOTACAMUND, PASTOR LAZARUS BAPTIZING

baptized at the same service. This was a day of great rejoicing as these young men, Tamils, confessed their faith thus publicly in the Lord Jesus Christ. It was indeed a gala day for the whole community.

These people feel that they belong to the American Baptist Mission, though really the American Baptist Foreign Mission Society has no formal connection with them. The church has been self-directing these many years. While helped somewhat by the individual missionaries of our mission and by other friendly missionaries and English friends, they have borne most of the cost themselves. The present membership is just about sixty. Regular services are conducted every Sunday, the language being Tamil. But during the months of April, May and June when many missionaries visit the "Hills" there are services in Telugu. A regular Sunday school is conducted and there are midweek meetings for prayer.

Work was also carried on in the bazaars by Mr. Michael, who was quite a character in this high "hill" station. He had a stall in the market place, where market is held once a week, and here he had Bibles and other books for sale. He was thus afforded many opportunities for conversations with all kinds of people who frequent the market. I was deeply interested one day in watching him as I stood nearby and heard people asking many questions.

These two honored Baptist brethren, close comrades, lived in little houses quite close to the church building. They had vegetables and fruit growing on their small plots. They fought together a good fight, and they often wondered what was to come of the work. They got along on very little financially, but times have changed upon these mountains even as in other places. There is urgent need that some young men should enter upon this work. But young men will call for a rather different treatment

financially than has been the practice here. So I have advised them to get into connection with the Telugu Baptist Convention. This Convention is the organization of the Telugu Baptist churches, and they may be able to give some financial aid to these few Tamil Baptists on these high mountains.

Ootacamund is the seat of the Madras Government during the six months from April 1 to the end of September. It is also the holiday resort of the "European" communities of South India. People come all the way from Calcutta and Bombay for the months of May and June in particular when the plains are a fiery furnace of blazing heat. There are many retired British officials residing on these "Hills," as they are termed locally. The missionaries come for a month or six weeks to find rest for body, mind and spirit. Here one may meet with missionaries from Britain, the United States of America, Canada, Australia, and from many parts of Europe. There are missionary conferences and other gatherings in which the missionary may learn more of his work by mutual conversation and discussion with other missionaries coming from different parts of India.

Ootacamund is just over 7,000 feet above sea level at the railway station. The native town is near the railway station, while the bungalows of the Europeans are on the sides of mountains, some of them being nearly if not fully another thousand feet high. The Tamil Baptist church



BAPTIST CHURCH AT OOTACAMUND WITH THE BAPTISTRY IN THE FOREGROUND

is among the highest. To attempt to describe the beauties and the benefits of this glorious "hill station" is beyond the province of this letter. After the plains it is heaven. In this hill station we have a small company of Baptists who have served God faithfully for many years and who now are looking for help and guidance. I ask the prayers of all who read this that God may continue His blessing on this little company. There is another Tamil Baptist church at Coonoor, some twelve miles from Ootacamund, at an altitude of about 6,000 feet. I hope to tell of this at another time.



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## THE EDITOR'S POINT OF VIEW



### THE HOPE OF IMMORTALITY

This hope rests in the teaching and resurrection of Jesus Christ. We need no other foundation, for this is as sure as the rock of ages. The Master said to His disciples, and through the Twelve to all who should come after them, "Let not your hearts be troubled . . . in my Father's house are many mansions," and promised to receive them there, to be with Him. What greater promise and pledge could be had than that? Jesus does not enter into details as to the nature and occupations of the life beyond this earthly span of the life eternal, but He does not leave us without suggestions of a glorious life, in which there shall be survival of personality and recognition of loved ones. The survival of individuality indeed is involved in the entire life, mission and work of Jesus, and is inherent in his teaching of God the Father and man His child of the spirit. The supreme sacrifice of the cross would not have been made, surely, if there was no conscious life hereafter for those for whom Christ was giving His own life. If death is the end of all, as it would be practically if there were no resurrection to conscious personality, then the teaching of eternal life would be only a mockery of human hopes. The example, words and resurrection of Jesus admit of no such conclusion. His words, "I am the resurrection and the life," give His unimpeachable guarantee of the future life. That resurrection note has sounded out in humanity's hearing ever since, and it can never be lost, because it has become a possession of faith and of experience also. The apostles went forth in the resurrection power, and it has been a mighty factor in the world's life ever since. That faith and power gird the imperiled missionaries in China today. Their message is freighted with its sustaining hope. They do not fear death, if duty calls, because Jesus has passed through that way and is come out alive again to be with His own. Our lives would be stronger if we made the Easter hope and joy more of a factor in them. Paul lived in the reality of it, as he came ever more closely to know "Our Saviour Jesus Christ, who has abolished death and brought life and immortality to light by the gospel."

### A MODEL PLAN FOR CHURCH ORGANIZATION AND OPERATION

To secure the desired results in Christiam stewardship and proportionate and regular giving, the local church, in addition to pastor, deacons and trustees, and such other committees as may seem advisable, should include standing committees on evangelism, missions, religious and missionary education. The organization should be kept as simple as possible, and in churches with limited membership a single committee may be sufficient. The features named above should, however, be covered, and in a live way. The pastor, with a heartily supporting board of deacons and a strong committee or committees, can lead the church along the lines of development that make for both spirituality and efficiency.

With the proper and alert organization the church in its operation should adopt what may be called the Ideal Plan for Church Operation:

1. At the annual church meeting adopt a budget for the year.
2. For the unified denominational benevolences, adopt the quota recommended by the state committee.
3. Follow the plan of the Every Member Canvass, carrying this out with thoroughness, seeing that every member is reached and enlisted.
4. Every member a pledged giver for current expenses and benevolences.
5. Every member giving one fifty-second each week.
6. The benevolence treasurer sending one twelfth of the church quota each month to the state promotion office.

This may seem at first glance like a good deal of church machinery and a complicated process, but on the contrary it is a perfectly simple and plain process when analyzed. If carried out, it provides for the current expenses regularly and avoids deficits at the end of the year. It also by its one-twelfth remittances each month furnishes the missionary treasuries with the funds needed to conduct their large kingdom work without borrowing money and with knowledge of what they can rely upon, saving all from the uncertainties and anxieties of the closing months of the fiscal year, which have been under the old system the dread and despair and frantic appeal to avert disaster period, annually recurring.

Of course the success of this orderly and right method depends on the willing and regular action of the individual member. Regular giving of the amount pledged in the weekly envelope makes all the rest of the plan work without friction or difficulty. Failure at this point checks the operation at its beginning. Therefore the appeal is made to the individual members of the local churches, for such glad cooperation and such systematic giving (each fixing the amount given) as will make possible a reform era in our denomination and a progress that will be felt to the ends of the earth, for the good of men and the glory of God.

### AN UNDESIRABLE INFLUX

The *Presbyterian Survey* for January calls attention to a matter of serious importance to this country. It says that since the recent religious disturbance in Mexico, there has been a great influx of Catholic religious leaders, priests, and nuns and all the officialdom of Mexican Catholic hierarchy into the southwest. As far north as Oklahoma, west to the Pacific, and east to Florida, this new invasion has reached. There is no sure way of estimating the numbers that have come, but some idea of its tremendous import may be gathered by looking at conditions in San Antonio, Texas. It is conservatively estimated that since June 1, 1926, at least 575 priests and 900 nuns from Mexico have come into this one city. Two

years ago there were in San Antonio three Catholic churches besides the schools and other institutions. Today there are sixteen churches and several new schools, all manned by highly-trained Italian and Spanish priests from the old world. If the situation in San Antonio is multiplied by all the Mexican centers from Florida to California, the significance of this foreign Catholic invasion is seen. No one who knows the Spanish priest type and what it has done for Latin America, not even good American Catholics, will for a moment believe that this is a desirable addition to our country's population.

#### HARRY PRATT JUDSON

Another of our eminent Baptist leaders has fallen on sleep. Dr. Harry Pratt Judson, President *emeritus* of the University of Chicago, died at his home in Chicago on March 4, of heart disease. He rendered the denomination a conspicuous service as president of the Northern Baptist Convention for two years (1909-10) at the beginning of its active operation, following the Honorable Charles E. Hughes, the first president, who declined reelection. By his geniality, humor and tact as presiding officer, together with his thorough knowledge of parliamentary rules, he guided the new organization through the adoption of a constitution and the perplexing questions incident to a radical departure from former ways, and impressed his personality enduringly upon the delegates during those years, setting also a model of effective presiding for his successors. The traditions of those years still persist. Nor was it forgotten that he took those extra duties upon him when he was bearing the heavy burdens of the university presidency which the death of President William R. Harper brought to him. Dr. Judson came to the University at its founding in 1892 as Dr. Harper's choice for dean of the faculty, leaving the chair of history in the University of Minnesota for the larger work in Chicago. He was the president's right hand man in organizing and starting the great institution. The writer was associated with him in those formative years, and knows with what patience, kindness and untiring energy he spent days and nights of toil in the midst of unfinished buildings and confusion worse confounded, owing to the president's determination to open on a fixed date regardless of delaying contractors and obstacles that would have daunted anyone else. It was natural that Dr. Judson should be chosen to follow Dr. Harper, because no other man knew so intimately the intricate details of management. He retired in 1923 at the age of 72, after a notable career as head of the University which expanded solidly during his administration.

Dr. Judson was born in Jamestown, New York, the son of a minister, Rev. Lyman P. Judson, and was a graduate of Williams College in 1870. He was author as well as educator and received many academic honors. He served on Federal Commissions during the world war, and was sent to foreign countries on important missions. He went to China in 1914 to make an investigation of conditions on which the expenditure of large funds by American philanthropists was afterward based. He went to Persia in the summer of 1918 as head of the American Commission for Relief in Persia. A member of the Hyde Park Baptist Church, he retained his interest in the denominational affairs, especially in the cooperative movement in which he thoroughly believed.

Thousands of students will remember him gratefully as one always ready to give kindly counsel and assistance, and all who knew him in official or private capacity will pay tribute to him as a Christian gentleman, a friend to man, and a sincere disciple of the Master to whom he early dedicated his life.

#### CAN WE REST SATISFIED?

When we consider the growth which our denomination has recorded at home and abroad in the past quarter century, it is fair to ask whether we can rest satisfied with the deplorable retrogression of the recent years. In 1913, for example, we held the fifth place among the denominations in missionary giving; now we hold the eighteenth place. In the fiscal year 1920-21 forty per cent of our total giving was for missions. In the year 1924-25 only seventeen per cent was for missions. Here is the unpleasing record. In 1920-21 our churches gave for missions \$11,290,000, for current expenses \$16,752,000, a total of \$28,042,000. In 1924-25 they gave \$5,451,000 for missions and \$25,627,000 for current expenses, a total of \$31,078,000. With a grand total \$3,000,000 greater missions received nearly \$6,000,000 less. Nor did last year improve the record. Hence the question, in the face of the mission appeals and needs, which are greater and not less, can we rest satisfied with the present condition? There is time yet to improve the percentage this year—but no room for delay.

#### IN WHICH DIVISION AM I?

Along comes our friend the statistician with his moralizings and figures on which he bases them. Look at this, he says, and see what you think of it. Here are the results of a study of the church records in twenty-two states. They show that of every 100 resident Baptist church members 51 only (or about one-half) contribute anything to current expenses, so far as the books show; while only 32 (or one-third) contribute to missions. In other words, if we have the 1,400,000 members we commonly claim, about 700,000 of them are not down on the church treasurers' books for any sum; while the benevolence treasurers have no trace of giving from more than 460,000 for the great world causes. When all the states are accounted for the percentages may change somewhat, but the majority will still be largely on the wrong side so far as giving to missions is concerned. MISSIONS readers of course belong to the contributors' column; but it would do no harm to start in the churches among your acquaintances the simple query, "In which division am I?" By the way, these figures of the statistician are disconcerting and seem almost incredible. Can it be that half the entire body of Northern Baptists esteem their religion worth nothing, since that is all they are willing to give for it? We are confident that a realization of this on their part would speedily change these figures, just as repentance and a glad revival of faith and love would change their lives.



"The Life of Christianity," said Luther, "consists in possessive pronouns." It is one thing to say, "Christ is a Saviour;" it is quite another to say "He is my Saviour and my Lord."—J. C. Ryle.

There is no load a man carries so heavy as self.—T. T. Munger.



## NOTE AND COMMENT

¶ Let us not despair of missionary work in China too easily. When the missionaries do it will be time for us to join them. Meanwhile we do well to remember the fact which is called to our attention by Dr. A. L. Warnshuis of the Foreign Missions Conference, who keeps in close touch with the situation. He finds the prospects more hopeful than ever before and gives reasons for it. Then he adds, "No matter what happens to the government or to ancient institutions and ideas, China and the Chinese people remain. They need help more than words can tell. There ought not to be any standing still or going back in the missionary work."

¶ *The Moslem World* for April has a leading article from Arnold J. Toynbee on the relations of Islam to the League of Nations and the possibilities of bolshevistic propaganda to form a counter-league in Western Asia. The number is filled with interesting information about matters that have a distinct bearing upon the development of civilization in the Near and Far East.

¶ Prof. Nathaniel Butler, who died at his home in Chicago, March 3, was dean of the department of education and head of the extension department for many years, with an interregnum during which he was president of Colby College in Maine. He was a professor in the old University of Chicago in 1884, and became a member of the faculty of the new University at the start. Like President Judson he was the son of a Baptist minister. A native of Maine and graduate of Colby, he carried the best qualities of New England into a long life of educational usefulness in Chicago. Our denomination is the poorer for his passing, and a wide circle of friends will join in sympathy with the bereaved family.

¶ The student apprentices at the United States Indian Vocational School at Phoenix, Arizona, print a fortnightly entitled *The Native American*, which is devoted to Indian education and is a very creditable product. Superintendent John B. Brown is the editor. The campus news is an interesting feature.

¶ The Bacone College monthly, *Indian Progress*, for February tells of a Gospel Team that has developed as a channel of overflow for the revival spirit at Bacone. Twenty-seven students have volunteered to conduct services where occasion offers. They go out in small groups, and hold services in rural churches, city missions, and nearby Indian schools. A church near Muskogee has invited the Team to conduct the service the first Sunday night in each month. Several students for the ministry are thus getting their first experience in evangelistic work. President and faculty are in hearty accord with this fine service, which is characteristic of the Bacone spirit.

¶ Following the idea of the Baptist World Tour the New York Baptist City Mission Society and Baptist Church Extension Society of Brooklyn and Queens, in cooperation with the Metropolitan Baptist Board of Missionary Cooperation, has arranged a series of thirty-one imaginary sight-seeing tours and actual visits to the Baptist mission centers and church extension fields in the metropolitan area of Greater New York. An attractive Reading Guide has been prepared by Rev. Stanley B. Hazzard, whose return to the work has been a source of joy to his host of friends. His life was marvelously

preserved, together with that of his sister, in that fateful fall of the London-Paris airship last summer, and he feels doubly called to dedicate himself to the cause he loves. This new "log" will surprise many readers as much as it will interest them. The visitation idea is new and should appeal to many of the young people especially. It is carrying forward the plan of visitation which began with national headquarters on January 31 last.

¶ The Chamber of Commerce of Philadelphia joins with the Baptist Union and other religious and civic organizations of that city in urging the Northern Baptist Convention to hold its 1928 meeting there. In the invitation it says: "By reason of the late Dr. Conwell's many years of great activity in Philadelphia, which left such a deep impress upon the community, we are particularly interested in your convention, and Philadelphia, we believe, is well and favorably known to the people of your great denomination. We feel that Philadelphia would be particularly attractive as a convention city to the members of your church." How true it is that while the workers pass on their works abide.

¶ *La Tribune Congolaise*, published in Brussels, contains in its issue of November 30 last a statement from the pen of our Missionary Joseph Clark entitled "Hommage d'un Missionnaire à l'Administration Coloniale Belge." The introductory paragraph says: "The Rev. Joseph Clark of the American Baptist Mission, who is just about to return to Congo after a missionary career of forty-six years, is without doubt the veteran of the missionaries and of the white residents in our Colony. One reads with interest the testimony which he renders to our Colonial Administration."

¶ We are told that Mexico is fighting religion, yet the Mexican Government publishes the four Gospels and supplies them to the public school libraries at nominal cost, while the department of education urges their reading as "very necessary for Christian living." Comment is unnecessary.

¶ Seventy congregations of fifteen different denominations in Wichita, Kansas, united in helping the Union Mexican Evangelical Church build a fine edifice for its use. The Wichita Council of Churches has in this way provided a Christian center that will meet the religious and social needs of the Mexican colony in most effective way.

¶ A contributor writes that Miss Jennie L. Reilly of Ongole, South India, recently delivered a most impressive address in a Philadelphia church, telling of the work in the Clough Memorial Hospital and her own experiences in that great field, once the "Lone Star." One result was that the church made the matter of the quota for next year a special order for the next meeting. Another result was that a deacon of the church, above eighty years of age and practically blind, not in business and not blessed with a large amount of this world's goods, sent word to the church treasurer that after Miss Reilly's talk and the subsequent reference to the fact that the church was not doing as much for missions as formerly, he went home and presently "found" \$50, which he wanted to give to missions through the church, dividing it between the Woman's Home Mission Society's Golden Jubilee Fund and the regular missionary contribution. The treasurer, who heartily thanked him, learned from the deacon's wife that the way he "found" the \$50 was that he had a diamond ring which he said he did not have much use for and preferred to see its value at work; so he sold it and contributed the amount. We hope this incident may inspire the church to accept its quota and make good its best previous record and more. And the inspiration may even reach beyond the local circle.





### A Prayer of Praise

**O** GOD, our Father, whose patience knows no bounds, we thank Thee for the oncoming of Thy kingdom in the world, and for the means of grace in our lives. We bless Thee for the Son of Man; serving in Galilee, loving in Judea, triumphing in Gethsemane, atoning on Calvary and rising from the grave. We rejoice in our redemption through Him and in the hope of immortality brought to light by Him. We praise Thee for the life, death and resurrection of Thy Son in whom we see the Father. Give us to know the fellowship of His suffering and the power of His resurrection with its pledge of our on-going life. We beseech Thee to be our ally in the conflict with evil. Give us the love that triumphs. Use us for the transformation of the world into the Kingdom of Christ. May the precious hope of immortality, assured by the promises and resurrection of Jesus Christ our Lord, gird the missionaries as they carry the glad tidings to the peoples of the earth, comfort all who mourn, and impart new strength of spirit to us all. AMEN.

### "Christ is Risen"

Christ the Lord is risen today,  
Alleluia!  
Sons of men and angels say,  
Alleluia!  
Raise your joys and triumphs high,  
Alleluia!  
Sing, ye heav'ns and earth reply,  
Alleluia!

Love's redeeming work is done,  
Alleluia!  
Fought the fight, the battle won,  
Alleluia!  
Death in vain forbids him rise,  
Alleluia!  
Christ has opened Paradise,  
Alleluia!

Soar we now, where Christ has led,  
Alleluia!  
Following our exalted Head,  
Alleluia!  
Made like him, like him we rise,  
Alleluia!  
Ours the cross, the grave, the skies,  
Alleluia!

### Love Victorious Over Death

(Read: Jn. 20.) Why seek ye the living among the dead? He is not here, but is risen. (Lk. 24:5, 6.) Christ being raised from the dead dieth no more; death hath no more dominion over him. (Rom. 6:9.) For whom I suffered the loss of all things . . . that I may know him, and the power of his resurrection. (Phil. 3:8-10.) And now abideth . . . love. (I. Cor. 13:13.)

Immortality cannot be demonstrated like the multiplication table. The Christian argument begins and ends in God. The only proof that it offers is the character of God. He is the God of the living or He is no God. And if it be possible for men to enter into such a fellowship with God as Jesus Himself enjoyed, then no other proof is needed. Philosophy and science may add intellectual confirmation of the Christian hope, but all they can give is insufficient to convince the man who is without any consciousness of God.

"If e'er when faith had fall'n asleep,  
I heard a voice, 'believe no more,'  
And heard an ever-breaking shore  
That tumbled in the Godless deep;

A warmth within the breast would melt  
The freezing reason's colder part,  
And like a man in wrath the heart  
Stood up and answer'd 'I have felt.'"

It is when we "have felt" that we find it impossible to believe that death is "the eternal parting of the ways." It is when we know God that eternal life becomes a reality. The living God, that is the argument of arguments. We are immortal because we are God's children. We are charged with something of God's deathless essence. Christianity completes and intensifies the teaching of the book of Genesis that God "breathed into his nostrils the breath of life; and man became a living soul." God is love and love is life. Therefore love is stronger than death.—A. Gordon James, in *"Personal Immortality."*

### Thoughts to Grow Upon

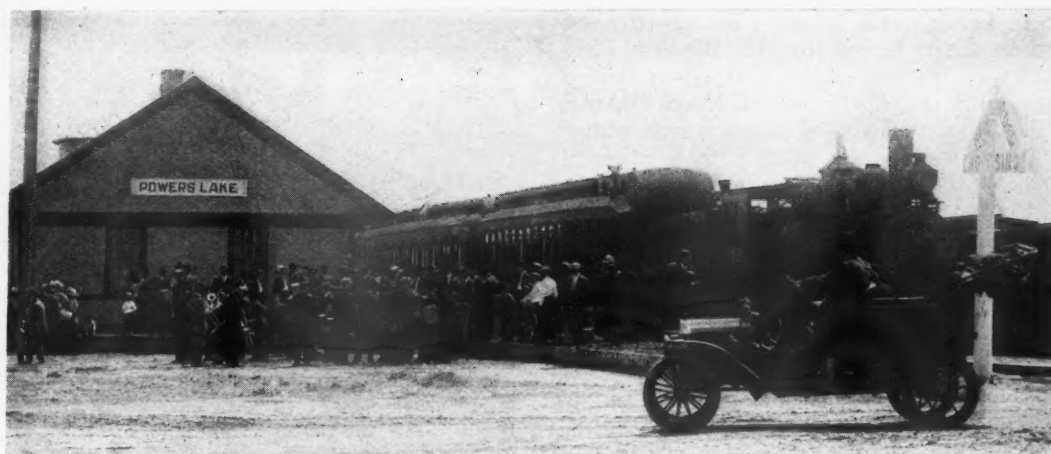
Death is a glorious event to one going to Jesus.—Livingston.

There is a phrase in a certain old prayer that likens the grave to a gate. It would be hard to find a figure of speech more deeply fraught with beauty and truth. Gates do not lead into blind alleys; nor do they open merely for the purpose of closing again. They always take the traveler somewhere. And so the old saints, serenely sure that death is but a brief halt in a long journey, chose their metaphor well.

Jesus believed in a future life. He never took time to reason it out with His disciples. But He talked to them as if the future life were as certain as the present. He spoke of His plans for the future as if all time were His. He acted as if death were not more than passing into another room.—Tarbell.

This is God's world, and the Christian is to believe in His providence; not as guarding him from all discomfort—Christ expressly denies that; but as always caring, and as finally overruling. The Christian may know that so far as he proves himself a true disciple of Christ, he is "immortal till his work is done," as old Thomas Fuller insisted.—Henry Churchill King.

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ARRIVAL OF FIRST PASSENGER TRAIN AT POWERS LAKE, NORTH DAKOTA

## The Baptist Road

BY COE HAYNE

### III. THE REDEMPTION OF A WILDERNESS

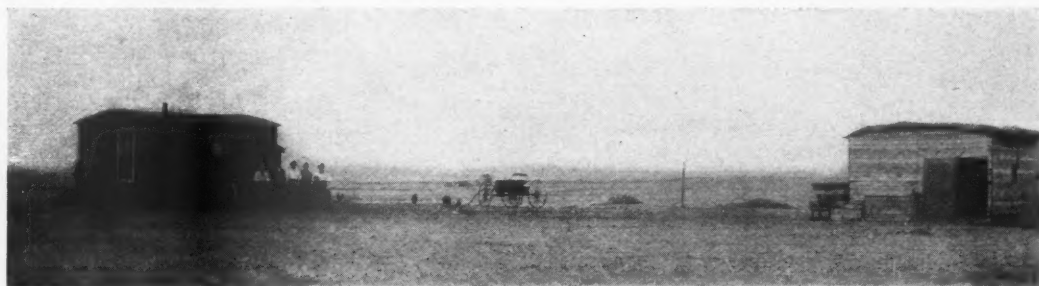
**T**OWARD the close of a summer day in 1902 fourteen Norwegian Baptist homeseekers parted company with Sorn Hjelde, the land locator, within six miles of White Earth, North Dakota, to begin on foot the return trip to their homes in Wilkin County, Minnesota. Each had in his possession a treasure in the way of a slip of paper bearing the location numbers of a quarter-section of land—his future homestead. These men had been explorers that day and each had found the rich prize sought. In the march of the nation the day was noteworthy. All were eager to begin the building of homes in that vast, unmarked wilderness.

The crossing of White Earth Creek was marked by an incident that has been held in memory. It is related that the members of the party vaulted the swollen stream by means of a cottonwood pole and that Bardo Breeding, the oldest man in the group, yet quite as eager as anyone to make progress that way, halted at the apex of the jump by reason of his less sprightly take-off and fell into the creek. The brisk walk in the dry atmosphere dried his clothing before he reached the railway station.

The families comprising the Bradford church, in council, agreed upon an immediate and united removal from the Red River Valley. Farm produce and equipment

deemed unprofitable to ship to North Dakota were sold, together with land and buildings. Meanwhile the heads of families went to the new country in advance to build the homestead shacks. The dwellings were built one after the other, all working together on one building until the cooperative job was finished, some being occupied with their teams in hauling lumber, cement, nails and other building materials from White Earth, eighteen miles from Powers Lake. Not counting the Lorentzens and Hjeldes, who established homes twelve miles north of Powers Lake in 1901, Ole Garnes, Andrew Holman and Bernt Breeding were the first of the Bradford Colony to set up housekeeping on Dakota soil. Their homes were given over to large hospitalities. From the emigration cars side-tracked at White Earth were unloaded horses, cattle, fence posts, oats, barley, wire, window frames, farm machinery, etc., in addition to household goods.

During 1902 Sorn Hjelde located 329 homesteaders in Burke, Ward and Mountrail Counties. In the fall of that year and throughout the spring, summer and fall of 1903, settlers arrived in a constant stream to dot the wide prairie with their shacks. They came from many parts of the Union to take up land. Many communities other than the one at Powers Lake were formed. Nevertheless a well-defined road leading north out of the deep



NORWEGIAN HOMESTEADER'S SHACK, POWERS LAKE, N. D., IN THE EARLY DAYS OF ITS SETTLEMENT

gully at White Earth was soon worn through the sod by the wagons of the emigrants from the Bradford community in Minnesota. It is related that a man named Carl Anderson, from the eastern part of North Dakota, prospecting for land with George Sorkness, a land locator residing at White Earth, noticed this road where it crossed the one leading westward upon which he was traveling and expressed a curiosity concerning it.

"It is the Baptist Road," said Sorkness; and he went on to tell of the settling up of the Powers Lake district.

Until the formation of townships placed public roads on section lines, the old tote road that cut the sections diagonally from White Earth to Powers Lake was known far and near as the Baptist Road.

North Dakota was visited by a severe blizzard in March, 1903. The storm, raging for three days, kept the settlers of the Powers Lake community indoors and forced them to let their stock go without food and water. The roof of a shelter shed, under a tremendous load of snow, fell upon and suffocated an entire herd of cattle belonging to Ole and Peter Breeding. Prairie fires later in the spring swept across great sections of the state.

Undeterred by a series of hardships incident to their pioneer life, the Norwegian homesteaders early in 1903



SORN HJELDE WHO LOCATED 329 HOMESTEADERS IN NORTH DAKOTA DURING THE SUMMER AND FALL OF 1902

met at the home of Bernt Breeding, and with Peter Breeding presiding, voted to organize a Baptist church and call and ordain as pastor Olaf Breeding, who in May of that year completed his seminary course.

The student from Morgan Park was met at White Earth by his brother Ole, who had driven in for lumber. Olaf's view of the country was obstructed by the grotesque cliffs of whitish sandstone and clay forming the naked sides of a winding valley cut down 150 feet into the plains. Perched on Ole's load of lumber he decided that he had come to a rough country and told his brother as much. He wondered if he had been wise to reject the invitation to a certain urban parish further east. Topping the rim of the valley Olaf saw the blackened prairies stretching endlessly on every hand toward the horizon, a desolation disheartening to behold.

"It will get better further on," said Ole, to encourage his prospective pastor.

A few days after the arrival of Olaf Breeding the men



POWERS LAKE SCHOOL NO. 1; CHURCH HOME FOR NORWEGIAN BAPTISTS FROM 1903 TO 1908

of the Norwegian colony at Powers Lake came together and in eight hours built the first church edifice in that part of the country. The structure was of rough lumber without floor or furnishings, planks being used for benches and pulpit platform. On June 5, the church organization was effected and the building dedicated. The name chosen was the Bethel Norwegian Baptist Church (P. O., White Earth, North Dakota). Rev. E. P. Johnson, pioneer colporter—missionary among Norwegians, was moderator of the meeting, and Ole Breeding secretary. Rev. Ole Larson, general missionary and later president of the Norwegian Baptist Conference, helped to make the day memorable. (Mr. Larson's long period of service spans many determining events in the evangelical movement among Norwegians in the United States.) Present also was Rev. E. Lorentzen on whose homestead, twelve miles north of Powers Lake, under a carpet upheld by poles, was organized in 1901, the first Norwegian Baptist Sunday school in the Coteau du Missouri hills. Thirty-six persons were present who had church letters from the Bradford Norwegian Baptist Church in Wilkin County, Minnesota. The letters were read and the following became the charter members of this historic Baptist church in the order in which their names appear upon the minutes of the meeting: Bardo Breeding, Ole Breeding, Mrs. Anna (O.) Breeding, Peter



POWERS LAKE, N. D., BAPTIST CHURCH BUILDING MOVED INTO THE VILLAGE FROM THE OPEN PRAIRIE



Breding, Mrs. Marie (P.) Breding, Bennie (Bernt) Breding, Mrs. Ane (B.) Breding, Olaf Breding, Sam Bunes, Mrs. Maren (S.) Bunes, Inga Bunes, Ole Garnes, Mrs. Martha (O.) Garnes, Conrad Garnes, Martin Sellie, Mrs. Lina (M.) Sellie, John Enget, Mrs. Sofie (J.) Enget, Ele Enget, Mrs. Ane (O.) Enget, Nils Enget, Mette Enget, Christine Enget, Marie Breding, Hans Sem, Mrs. Lina (H.) Sem, Inga Sem, Jacob Valen, Mrs. Hanna (J.) Valen, Martine Sivertsen, Anna Olson, Andrew Holmen, Mrs. Anna (A.) Holmen, Olga Holmen, Ole Holmen, Lauritz Nilson. (At the next meeting, Aug. 1, 1903, Rev. and Mrs. E. Loorentzen were received by letter from the Bradford church. To this group of forward looking men and women was divinely committed the task of laying Christian foundations for what was destined to become a large rural community. The first deacons of the church were Bardo Breding, Peter Breding and Martin Sellie; the first trustees were Bernt Breding, Ole Enget and Ole Garnes; the first Sunday school superintendent was Peter Breding.

Bardo Breding and Ole Enget, comrades always, worked on gloriously in step with Christ to the end of their lives. In a well-kept God's Acre, overlooking Powers Lake, grey stones set not far apart mark the earthly resting place of these two faithful lay churchmen of two continents. Peter Breding and Martin Sellie are still serving with Ole Breding, J. S. Lund, D. H. Hove and A. Johnson as deacons. Ole Garnes is the senior trustee serving with O. T. Olson and L. Nelson. Peter Breding, who began his work as Sunday school superintendent before the church emigrated to North Dakota, is rounding out his fortieth year in the same office.

Factors in the building of the Christian community at Powers Lake, which had its beginning in the planting of a Baptist church in the Valley of the Vaerdals, Norway, cannot be noted here in their completeness. It is well to remember that these people were essentially missionary in spirit. The church allowed its young pastor to ride forth on missionary itineraries of two to three weeks' duration, his purpose on these trips being not only to bring the comforting message of the gospel to isolated families, but to make surveys of the educational needs of the newcomers.

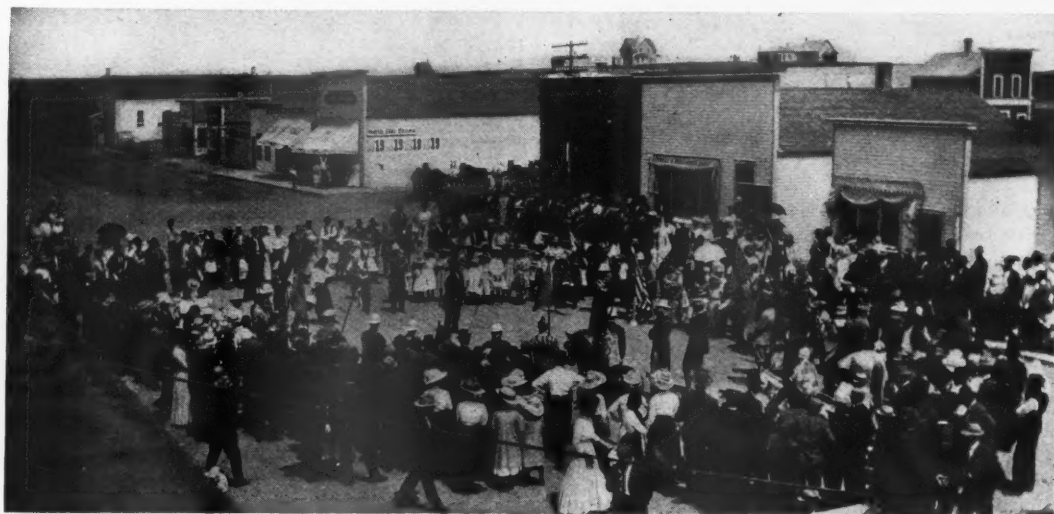


TYPICAL MODERN FARM DWELLING IN NORWEGIAN SETTLEMENT, POWERS LAKE, N. D.

As the barn like structure used for a church had neither flooring nor sheathing, cold weather in the fall of 1903 drove the worshippers to the nearby schoolhouse that had been erected during that first summer.

The young pioneer missionary pastor became an instrument in the work of developing the spiritual resources of the remote districts, just as the people he visited were God's tools in the tremendous task of subduing the wilderness and bringing its rich upland glacial soils under tribute to help feed the world. For a number of years the little church at Powers Lake received timely aid from the Home Mission Society in the support of its pastor. As strength was added to the church it became wholly self-supporting. When the present church building was erected in 1908, half a mile from the schoolhouse, the Home Mission Society again granted opportune aid, making possible an equipment that anticipated a future growth in membership and activity more than realized. The church now faces the necessity of enlarging this building to accommodate its present program and constituency.

The first district school board in the Powers Lake country was made up of members of the new church. Pastor Olaf Breding was the first clerk of the school board, accepting this position because of a great need that frontier conditions had created. He followed dim trails that led across the prairie in every direction; strik-



POLITICAL RALLY, POWERS LAKE, N. D.

ing a fresh wagon track he stuck to it until he found the inevitable homesteader's tent or shack newly erected on the virgin prairie. He made note of the number of children within a given area. He made his reports accordingly.

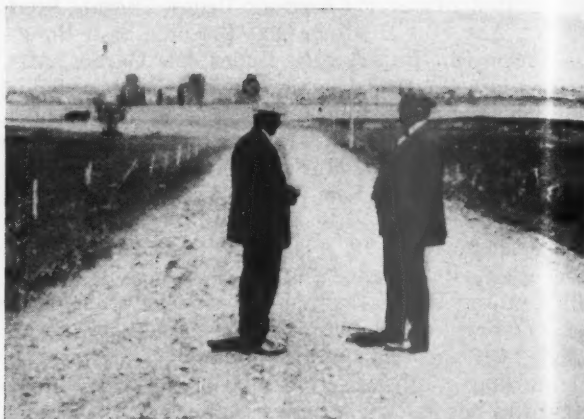
One of the priceless gifts to American frontier communities has been the untold numbers of homesteaders who along with the missionary and the schoolteacher have worked counter to the indifference to religious and educational needs displayed by folks absorbed in a warfare against relentless natural barriers to their economic independence. In an immense territory as yet undivided into townships the school board at Powers Lake, operating under the state law, was exceedingly active when account is taken of the tremendous difficulties each man faced in the establishment of his own home in the wilderness.



REV. OLAF BREIDING ON SITE OF ORIGINAL BAPTIST CHURCH, POWERS LAKE, WHERE HE WAS ORDAINED AS PASTOR, JUNE 6, 1903

After the building of School No. 1 at Powers Lake in the fall of 1903, eight petitions for schools were received from outlying neighborhoods during these early formative days and granted. Bids were called for, buildings erected and teachers engaged for schools at neighborhoods entered in the minutes of the school board as Manitou, Cottonwood Lake, Paulson, Sellie, Bleckre, Johnson, Colville, Berkom. The affairs of the schools were administered by people from across the Atlantic until the widely separated neighborhoods became organized into individual school districts.

In countless ways the church people, led by their pastor, helped to shape the educational, moral and industrial



PUBLIC HIGHWAY ON SITE OF THE ORIGINAL "BAPTIST ROAD"

standards of the community. When the town of Powers Lake sprang into being upon the advent of the railroad the church had no difficulty in obtaining from the land agents a choice site upon which to move the meeting house from its original location a mile south of the town. This occurred in the spring of 1912. The membership has increased from 36 charter members to 306; its budget from \$400 to \$7,000 a year.

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#### IV. THE OUTREACH OF A PRAIRIE CHURCH

Coming down out of the hills of the Coteau du Missouri following the trail of the original party of Norwegian Baptist land seekers, we tarry a moment as the limitless prairie, sloping gently toward the Missouri River, breaks into view. Just below us lies Powers Lake and the town of the same name. Near the lake are many rings of stones, teepee rings, marking the site of an ancient camp of the Gros-Ventres. Ten miles west is Battle Hill overlooking White Earth Valley, scene of the victory of the warlike Sioux over the domestic Gros-Ventres. No longer may the tents and caravans of



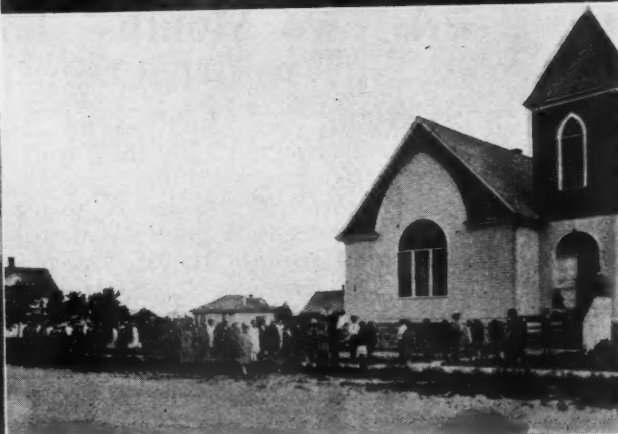
REV. ERLING MONNES AND FAMILY, PASTOR OF BETHEL BAPTIST CHURCH, POWERS LAKE, N. D. MRS. MONNES IS THE DAUGHTER OF REV. C. W. FINWALL OF FARGO, N. DAK.

Indians be seen upon the plain. The corn and squash fields, the herds of cattle and horses of the original possessors of the soil, long ago were destroyed by the nomadic Redmen from the south. The land left vacant is no longer a desert but is dotted by the homes of another peaceful folk that till the soil, build churches, schoolhouses, banks, grain elevators, good roads, publish newspapers and send their children to Christian colleges.

From the hill above Powers Lake may be seen the homesteads from which have gone Baptist young people to engage elsewhere in Christian service as a vocation.

The hills hide from view other homes that have contributed their quotas to the list of nearly a score. There is presented no better way to conclude this account of the building of a Christian community in America out of material contributed by the Old World than to call the roll of the sons and daughters who have left this church of the open country to extend its influence in other places, both rural and urban, and among people of varied racial stocks.

From Bradford: Olaf Breiding, Olaf Enget, R. M. Halseth, J. A. Moe, ministers of the gospel. From



Top row, left to right—Group of young people who volunteered to assist in gospel tent meetings at Stanley, N. D. Before the meetings closed the number had doubled. Martha Enget (in flowered gown) entered the Chicago Missionary Training School, Sept., 1926; Worshipers at Sunday morning service, July 3, 1926. Middle row—Recreation period, Daily Vacation Bible School; Sewing Class, Daily Vacation Bible School. Bottom row—Manual Training Class, Daily Vacation Bible School; Daily Vacation Bible School, all at Powers Lake, North Dakota.





MISSIONARIES OF THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY: LEFT TO RIGHT—MRS. HULDA SELLIE JOHNSON, MISS JEAN LUND, MISS CONSTANCE GARNES

Powers Lake: Constance Garnes, Huldah Sellie Johnson, Jean Lund, missionaries of the Woman's American Baptist Home Mission Society, ministering to Poles, Roumanians, Mexicans and Indians as well as other racial groups; Bennie Enget, O. M. Jorgenson, B. Kjendstad. Peter E. Lorentzen, Harold Olson, Olaf Sivertsen, ministers of the gospel; Martina Silvertsen Enget, Marie Lorentzen, Lottie Lund, Christine Blyseth Olson, missionaries of the Norwegian Baptist Conference; Melvina Lund Enget, student at Chicago Missionary Training School, and later a minister's wife; Martha Enget, now a student at the same school. The Bethel Baptist Church of Powers Lake has been noted for the number of its young people who have organized gospel teams for volunteer service in other communities.

What this church has meant to the town and surrounding country districts would require other chapters to tell. Its origin has barely been traced. Through the years it has developed strength and character in harmony with the spirit of its founders. Olaf Breding was pastor for eleven years; he is now general evangelist under joint commission of the Home Mission Society and the Norwegian Baptist Conference. Mr. Breding's only successor in the Powers Lake pastorate has been Rev. Erling Monnes, under whose leadership the church during the past twelve years has moved forward. Mr. Monnes also is a native of Vaerdalen Valley, Norway. Some of the accompanying photo-illustrations tell only in part the share the church is taking in the fulfillment of its God-given commission.



## A Two Months' Tour in Central Africa

BY HOWARD M. FREAS, M.D., OF BANZA MANTEKE



SOMEWHERE "in the bush" was my address for the months of July and August. Bush is the only word that properly describes the vast stretches of rolling country, covered with grass and dotted here and there with stunted, bush-like trees. The luxurious tropical growths that come to one's mind when thinking of Central Africa are limited to the vicinity of springs and streams where grass fires cannot work their havoc. One wonders how any tree can survive the scorching fires which sweep over the country toward the end of each dry season. The secret of the "bush" tree lies in its thick bark, which protects the vital cambium ring. I have seen a stubby branch no larger than my wrist with an insulating layer of bark three-eighths of an inch thick. Even with nature's special protection, the smaller twigs are

unable to withstand the heat, and each year whole trees may be seen in ashes after the fire has passed. As to the natural beauty of the bush, opinions differ. Picture for yourself a few charred, stunted trees, rarely more than eight feet high, in a sea of grass, green for a few months, drying up as the rains cease and turning black when the grass fires come. A recent arrival in Congo, whose bride is coming out next summer, describes the above metamorphosis as "green turning to gold," but he failed to add, from gold to diamond black. Perhaps he sees with inspired eyes, while I may have lost my esthetic sense. Now that the rains are with us again, the orange trees fragrant and the acacias a brilliant scarlet, I am thrilled enough to exclaim, What is so rare as a day in November!

Our itinerations took us four days' distance from our station. Martin Engwall and I had two very interesting

months together in the bush. It was also a fatiguing trip, but with no real physical hardships. There was not a drop of rain to mar our pleasure, and although our diet was somewhat limited, who would consider chicken every day for three weeks in succession a hardship? Being in the open does have its handicaps when one is a white man in a land where pale skins are scarce, especially if one has a few drugs in his possession, for we passed through villages where witch doctors were once plentiful and where white doctors are still rare. On more than one occasion I wished that I might spread my cot beside some lonely stream far from the gaze of inquisitive women and children. Then, too, with the first signs of life on my part, the maimed, the halt and the blind would approach my bedside before my eyes were half opened. Not knowing their language sufficiently, I could well pretend deafness to their pleadings. On the other hand, I was quite thrilled at times by the acclamations of the crowds that greeted us with such enthusiasm. As we passed from village to village large groups of children would run along with us, singing hymns or chanting some entrancing rhythmic measure, as only Africans can. Sometimes clapping of hands accompanied these chants. I believe that a brass band could not have made us step more lightly.

In the course of our itinerary Mr. Engwall and I twice crossed the Congo River in native dug-out canoes. We visited some seventy villages and attended five large Matondo (Thanksgiving) gatherings, at one of which over sixty were baptized. Medical treatments and examinations had reached a total of 4,500 before we returned to Banza Manteke. During these two months we had traveled about 400 miles on foot, or bicycle in my case (Mr. Engwall used a bush car-monocycle pushed by two men—for part of that distance) with the exception of twelve miles on a railroad train.

In his desire to be first the Bantu is quite the equal of his brother Caucasian. Our motto in the distribution of medicine was, "Women with babies first" much to the chagrin of the men inhabitants of the villages, who considered their wives little more than slaves. As no police reserves were available, I was compelled on more than one occasion to act in that capacity. My "*Vanga Longal*" (*Line Up*) was but little heeded. Even after a bit of manhandling on my part they would usually return my smile. Once I rushed an obstinate group of men in football fashion and they gave way so fast that I sprawled headlong, parting company with my faithful helmet. At another time I stopped selling medicine for an hour, until the clinic of 75 agreed to line up and not crowd around my dispensing table *en masse*. That incident occurred about eight o'clock in the evening with a moon so brilliant that I could write without the aid of artificial light. It was nearly one in the morning before the medicine-thirsty crowd were willing to let me duck under my mosquito netting for a few hours' rest.

Central Africa is not accustomed to speed. Even that of a bicycle may be excessive. One day in August Martin Engwall left the station at noon and he was to meet me in the town of Nkasi-Nkasi that evening. I followed him three hours later, going by a longer route

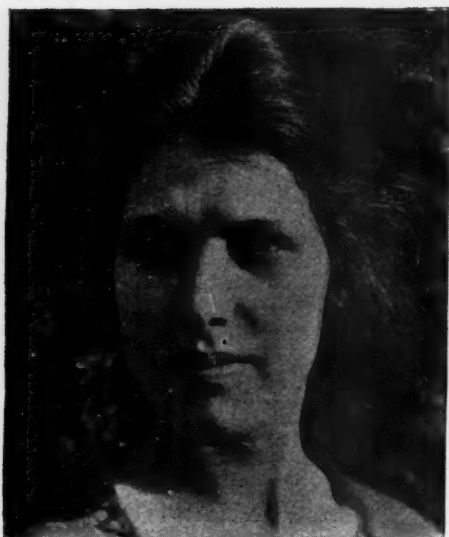
but one far better for a bicycle. All the carriers with food and beds went with him. After an enjoyable twenty-six mile spin, I arrived at dusk having gauged my time almost too accurately. There was no sign of Mr. Engwall, who I figured would arrive ahead of me. I amused myself reading some magazines by the light of a borrowed lamp. Eight o'clock, nine o'clock came and still no word of Mr. Engwall's whereabouts. I began to feel a little cool without a coat and my stomach was beginning to call for something more substantial than the oranges which I had brought along. An even stronger desire for sleep turned my thoughts to native mats, but with little enthusiasm. Fortunately, a native bamboo bed was soon forthcoming. This was thoroughly beaten to dislodge any occupant, after which two reed mats were laid over the bamboo slats. An unfinished hut consisting of a roof supported on poles was the site chosen for my resting place. I had no blanket, so a boy started a fire within two feet of my bed. A mangy dog soon cuddled down between my bed and the fire. I didn't have the heart to chase him away. Tropical nights are cool and damp, and I should have had a fire on either side of me, but by turning from side to side between dozes I managed to keep evenly toasted. About one A. M. I saw a lantern coming through the dark moonless night and heard voices that sounded familiar. Mr. Engwall had stopped for the night two hours back, but he had sent some boys to bring me some food. The man with my bed load had been sent ahead to meet me, but never got nearer than two and one-half miles. After eating a can of beans I felt considerably more comfortable. The smoky fire kept most of the mosquitoes at a distance. The morning light was never more welcome.

One has only to make a single itinerary to find that the only way to do the most effective work and reach the hearts of the people is to visit them in their villages. How they appreciate having us with them. The royal welcome! Two of the stations in our field formerly had white missionaries of their own, Lukunga and Mpala-bala. It's hard for us to explain why more white missionaries cannot be sent. Some of our villages have not been visited for three years. Practically the only book these people have is the Bible, and so few of them can even read it. Most of the villages have native teachers, but few of these are really worthy of the name. The best students in our schools often go off to the railroad or to the large trading companies where wages far exceed those of teachers. The moral level in most African villages is very low at best. The native who accepts Christianity has a much harder struggle than we who grow up in Christian surroundings can imagine, and he has so few means at his disposal for the development of that righteous life to which we all aspire. Many Christians at home think we are throwing away our lives out here. They seem to doubt that the African has a right to the message of salvation, peace and love, and to relief of physical suffering. Would they consider that career of the famous movie star whose passing away was bemoaned so universally a worth while goal? Valentino was my age to the day. But I would not exchange my choice to be here for a thousand such careers.



## Missions in Pictures

PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES OF OUR  
MISSIONARY ENTERPRISE AT HOME AND ABROAD



THE BLENDING OF RED AND WHITE—A PART  
BLOOD INDIAN GIRL



"WOOD TICK," A PRYOR CROW INDIAN



ONE OF THE CROWS IN A COLORFUL BLANKET



TIMBO, FIRST COMANCHE CONVERT



HONORING THE LATE DR.  
This photograph was taken



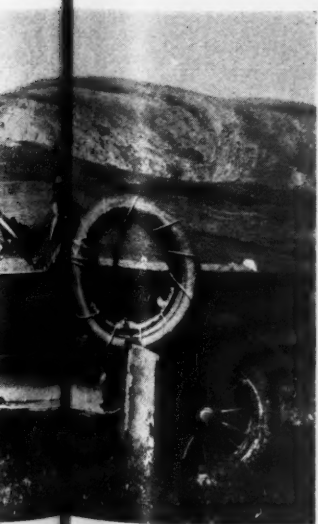
DR. ALONZO M. PETTY, WITH SOME OF THE CROW INDIANS



一九三二年華美醫院十八週年紀念並蘭院長授勳章



HONORING LATE DR. J. S. GRANT FOR DISTINGUISHED PUBLIC SERVICE AND PHILANTHROPIC WORK IN CHINA (SEE PAGE 232)  
This photograph was taken on the occasion when the Chinese Government conferred upon Dr. Grant the Ancient Order of the Rice Straw



CROWDING



CHANG LAO SI, A FAITHFUL MEMBER  
OF THE BAPTIST CHURCH IN  
KIATING, WEST CHINA



SHARP NOSE, AN EFFICIENT INDIAN POLICEMAN



MISSIONS' EDITORIAL ANTE-ROOM AND INNER SANCTUM

## What Elihu Norton Thinks of the Magazine "Missions"

*SOME PRACTICAL CONCLUSIONS GROWING OUT OF ACTUAL ACQUAINTANCE WITH THE CONTENTS AND THEIR WORLD-WIDE RANGE OF EVENTS*



YOU remember, Amy, that I told you I met the editor of *MISSIONS* on my visit to Baptist Headquarters, and that that was another story," said Elihu Norton, as he settled down in his easy chair for the evening with a contented look on his countenance.

"Yes," said Amy, "and I have wondered what happened that made you so secret about it. Did he offer you an assistant-editorship or something?"

"Now don't be silly, Amy, for that isn't your forte. He did say, though, that he wanted me to tell him how I used *MISSIONS* in making up my Commentary, about which he said some complimentary things that belong to you quite as much as to me. Indeed, he said that the bright spots were those where you came in."

"Of course he knew that was the way to get you to promise what he wanted," said Amy. "I give you men credit for knowing the kind of flattery to use for special purposes on special folks."

"However that may be, he spoke truth in that matter. And I think he was right in wanting to know how much the magazine helped us, especially after what I had already said to him."

"Which was what?" queried Amy, with one of her favorite idioms.

"Why, I told him that I got more information out of *MISSIONS* than from all other sources combined, and that in my opinion a Baptist with the bound volumes of *MISSIONS* in his library would have all he needed to become an intelligent member of the denomination as to its missionary enterprises, and incidentally a fairly well informed citizen of the world. I suppose I waxed so warm about it that he wanted me to get some of my opinions into print."

"And now that you have tasted the sweets of publicity, I fancy you were not wholly averse to tasting some more," said Amy, with a smile.

"Put it that way if you like, though I think my motive goes deeper. But first, about *MISSIONS* and our Commentary. Let me be sure that I get the facts straight. As I recall, when I suggested that we make a study of the Tour ports, I asked you if it wouldn't be well to send for the leaflets named in the Log, and also consult the Encyclopedia and some missionary books. You said that was all right, but as for you the files of *MISSIONS* for two or three years back would be your research quarry."

"Quite correct," said Amy. "I had read my copies pretty carefully, for a group of us in our missionary circle seek every month to get the answers to the Question Box, and in that way we are collecting a missionary library through the prize volumes we win. Of course we read independently," said Amy, as she saw a significant smile on Elihu's face. "We are honest if not perfect. That reading makes us careful and impresses the articles, and so I knew what I was suggesting. You agreed, and I found that I could borrow some bound volumes through our Woman's Society. You see, I regularly give my copy away to our colored washerwoman, who says her children watch for it, in their eagerness to see the pictures. So we had a file of MISSIONS at hand for our use."

"And it didn't take me long to see that you were right. As I glanced through that bound volume for 1926 I was simply amazed at the variety and quality of the contents. Then the artistic covers, the fine print and pictures, and the attractive makeup, all complete. You know how fond I am of making calculations; and instantly I began to figure it out. Here was imperial quarto size, 64 pages, 11 issues a year, or 704 pages total, 1,200 words to the page. Suppose we put that into books of ordinary size—then we should have four pages to one, 300 words to a page—or a library of 11 volumes filled with valuable material—and all this for a dollar a year in clubs! Nine cents a volume! Think of it, Amy. I could hardly believe my eyes as I made a more critical survey and noted the range of the subjects in the Annual Index.

"I won't say anything now," said Amy, "but I can't

help thinking how long it had taken you to discover it, and how often I had called your attention to some striking account of a missionary adventure, only to have you settle back with your newspaper. We have to thank the World Tour for your awakening to MISSIONS."

"Yes, in more senses than one," replied Elihu; "and having awakened I do not expect to go to sleep again on some points. One of them is appreciation of our magazine, which made me its debtor every time I came to it. You know, Amy, a magazine has an atmosphere, just as a person does or a church; and it attracts you or it doesn't. MISSIONS does. Then there is a sense of personality running through the pages. You come to know the missionaries who write, how they live and what their work is and their needs. You learn about the countries in which they are and the people and their religion and civilization. Why, when I wanted to get the facts concretely put about Africa, China, Japan, India, Cuba, and other countries, I found a series of illustrated Travelogs that gave me exactly what I was after, with a few changes to bring the statistics to date."

"And when I took up the task you assigned to me," said Amy, "of gathering facts and figures about our mission fields, all I had to do was to turn to the general index and follow its guidance. I don't think you said a word too much in praise of MISSIONS."

"I didn't say half what I thought," said Elihu warmly. "How such a collection of material gathered from the four quarters of the earth can be brought out each month is a marvel to me. So alert, too, to the great events going on in the world. I studied its treatment of China, in which we are all so interested at present, and found



MISSIONS' SUBSCRIPTION LIST ROOM AND BUSINESS OFFICE BEYOND



how for four years past it had followed events there and kept its readers informed more accurately than press reports could do. It was the same with Japan, and recently with Mexico. It takes the sane and Christian view."

"Yes, and gives us so much from the inside. Our missionaries see things differently from the newspaper correspondents, and know the people more intimately. I heard the editor say once at a missionary meeting that it was his aim to keep our people informed as closely as possible about the life, progress and development of the nations, political and social as well as religious, so that we might feel sympathetically toward all peoples as belonging to the world brotherhood which Christ died to make possible."

"He does it, Amy. But what I can't understand is why MISSIONS hasn't a hundred thousand subscribers instead of something less than fifty thousand. When I was told that, I said to myself that if there was anything I could do to make its worth better known and increase its list I would certainly do it. That was why, when the editor said my experience would help, I agreed to give it."

"And you did just right, Elihu. I am surely with you in the desire to get more subscribers, for the more readers of MISSIONS we have the more intelligent our church members, and when I want to get anything out of people give me the intelligent ones every time."

"That's true, Amy. You should have seen the difference between the meeting of our Men's League the week before the Tour started and the week after it ended. Why, you wouldn't have suspected that it was the same company—the animation, the enthusiasm, the readiness to consider the "quota" or any other denominational matter. We had something to talk about and to make us think, and I don't believe you could put us back into the old indifferent state of mind, which often brought our pastor to the ragged edge of discouragement. He said the World Tour has made possible the revival for which he had long been praying, and it had made him a

revived man at any rate, with a stronger faith in prayer and the power of God to save men. Besides, he had now a band of brothers to back him, or better go beside him, in aggressive work."

"We women of the church," said Amy, "have had something of the same experience, though of course we didn't have quite so much indifference to overcome because we had more organized work. But we all felt the glow of a new idea and enterprise and what it meant to our family life and the children who had never had missions brought into the home in this live way. I am told by many of our neighbors that it made possible a simple family altar which had long been abandoned, and you know how that was with us, Elihu."

"Yes, Amy, and I think perhaps the greatest blessing we have received has been the Scripture verse and prayer at the breakfast table. The Tour is over but that abides as a blessed habit which we would not again lose."

"How naturally, too, that led into the reading of the Gospel of Luke in February and the Book of the Acts in March. It all shows that the Tour made the people responsive to fine suggestions," said Amy.

"There is one point more about MISSIONS that I ought not to forget, for you know how I value just estimate. MISSIONS knows the difference between the heroic and the sob stuff, and can tell a real man in the missionary and the minister."

"I wonder if the editor won't suspect you are getting near the 'taffy' line," said Amy. "I rather think he'll cut out some of that praise, though I agree it is deserved. I could throw in a few adjectives myself, for MISSIONS is pretty popular with us."

"Well, the editor can do what he likes with my say," said Elihu. "Whatever he says or does, one thing I've got under way that he can't veto, and that is every man in our League a subscriber. That is only the first step to putting in the church budget a copy to every family."

"Now, Elihu," said Amy decisively, "you're talking."



### Quotations from "The Real Jesus," a Volume of Sermons by Dr. J. A. Francis

Every Christian experience is a fresh edition, not a duplicate of some previous one.

Jesus Christ is not a teacher of subjects but a tutor of souls. Religious experience is not a machine that runs on two rails. It is an aeroplane that soars in the blue.

Jesus is something more than an example. Besides showing me an illustrious and splendid example to follow, He offers me a life to be shared. He comes and clothes my poor sinful spirit, with its weakness and waywardness, with His own Spirit.

Our words reveal us. When a man opens his mouth, character rushes out of doors and advertises itself.

When John leaned his cheek on Jesus' heart yonder at supper, he was against the beating heart of God. No need to go farther. There is not farther to go. When you have found Jesus you have found God.

I hope none of you will ever make the mistake of speaking or thinking in an apologetic way of the church as a religious institution. That is what the church is, and if we are not in that business, we have no reason for our existence.

To Jesus religion was not something apart from life; it was the core and center and very life of life; it touched everything; it bathed everything in its light.

Religion is the relationship of the soul to God and the kind of living that results from that relationship and grows out of it.

The Christian religion is the relationship of the soul to God interpreted through Christ, and the kind of living that results from that interpretation.

I am casting no aspersions on any other religion when I say there is a vast difference between a person who simply believes he has a relationship with God and the man who believes that the Lord Jesus Christ is the very revelation of God.

You couldn't make a Christian out of a million "dout's." Union with Christ is the central article of faith in Christ.

There is only one way whereby I can become like Christ. It is not by slavishly copying how He did this, that, or the other, but by having my spirit embraced by His spirit and united to Him by faith and love.



### Gleanings from the "Chinese Recorder"

This *Journal of the Christian Movement in China* contains in its January issue an interesting view of the situation in regard to Christianity and foreign missions. The fact that the Chinese Christian faces a new future is emphasized. The leading editorial tells "What 1926 means to the China Christian Movement." Recognizing the fact that the movement is changing environment, the opinion of fifty missionaries was obtained, and these fifty viewpoints are summarized. They show that the Chinese are developing a new temper. A new Chinese Church is being born. New and lusty problems demand attention. Missionaries are developing new attitudes. China is demanding new things of Christianity; Christianity is shifting into a new position. The plans of the Southern Government (which was then forging to the front) regarding Christianity were unknown, but the difficulties for Christians were increased. The wave of nationalism was rising. Both the old and new governments recognize the principle of religious liberty, but how they will finally interpret it is in the mind of tomorrow. The movements against Christianity and Christian institutions are not in the main official, but seem to originate chiefly in an extremely radical wing of the Kuomintang (Cantonese or southern nationalist party). Just where they are going no one can tell. Politically, issues are arising for the Christian Movement that puzzle missionaries and Chinese leaders. The national status of Christianity is at the moment indefinable. In some places relation between Christians and non-Christians are good, in others bad. In many centers of Christian work conditions have been abnormal. Disturbances by bandits and militarists have been very prevalent, yet of the 10,000 Christian centers only a few have been violently upset. Labor troubles grow apace. Strikes are increasing. These have upset Christian schools mainly. In many places economic stringency has been felt; many boards have retrenched work and contributions; local support has gone down, the YMCA and YWCA especially hard hit in this regard. Yet despite the killing of five missionaries and the capture and robbery of others, precarious travel and difficult living, the majority of the 8,000 missionaries have carried on. (This was prior to January 1, remember.)

According to the summary the Christian Movement faces a growing army of competitors and critics—nationalistic, cultural and rationalistic. The cultural and religious revival going on in the Confucian and Buddhist ranks competes with Christianity. The anti-Christian Movement is in the front of the struggle and still growing. Strangely the YMCA, a Chinese controlled organization, is in some places singled out for attack, aimed primarily at its Christian aspects. This attack on Christianity correlates with a worldwide communistic movement. The plan of the anti-Christian movement is to get into Christian organizations and bore from within. This means that Christianity is faced by a mind more wide awake and deeply moved than ever before. *The present opportunity for Christianity in China consists in a keener popular interest in it than ever before existed. It is a time to go forward.*

This is the outward survey. Within the Movement the outstanding aspect is mental and spiritual distraction, sometimes discouragement verging on despair. Returned students are losing their faith in the evolution of a strong Chinese Church and pinning faith in some kind of revolution, in which they themselves are not willing to take part. Many missionaries are uncertain as how best to serve a church fired with self-determination. Here and there, in making way for Chinese leaders, they find themselves slipping into subordinate clerical work, which is naturally disconcerting. The question of the registration of schools is dividing Chinese and western Christians. On many centers uncertainty as to how to proceed with Christian work is apparent. One dare not attempt to predict what 1927 may mean. Typhoon weather is in sight, but "Typhoons rarely sink ships nowadays. The Christian ship can weather the storm though complacency on the bridge is out of place." (That is the kind of spirit the leaders show.)

The brighter side is not overlooked. Young China is demanding Christian literature dealing with current issues. The Hankow Tract Society reported the biggest sales ever made in one year. The sales of Bibles in mission schools diminished, but increased elsewhere. General Chang Chikiang ordered \$21,000 worth—the biggest single order ever recorded, and the American Bible Society reported a circulation of over 2,000,000 Bibles for the first six months.

In the thinking of Chinese Christians, the review says, the urge for self-determination is spreading. The active pastoral and preacher leadership of the church in China, as well as the membership, will demand this right in church as in politics, and objects to "foreign imperialism" in the church. To some extent, however, the glamor of self-determination has already worn off, and an increasing number of Chinese leaders, facing the realities of the situation and the economic burden carried by the missionaries, are not disposed to be forced into acceptance of obligations they cannot carry. The burdens of independence are becoming clearer. At the same time there appears a rising determination to accept responsibility. What occurred in our Baptist Mission in Swatow is given as a striking illustration. Then, for the first time in the history of Christianity a national Christian Conference met—National Christian Council—with about three-fourths of its delegates Chinese.

There is no anti-missionary movement in the church, although there is a tendency to divide missionaries into two types, one wanted, the other not. With this tendency there is a growing mood of cooperation between Chinese Christians and missionaries. From many quarters come evidences that Chinese Christians still want missionary cooperation, and Chinese leaders and missionaries together are beginning to re-evaluate the whole Christian Movement. It is generally recognized that as yet Chinese leadership is utterly inadequate for either administration or the ministry. Particular attention is being given to the needs of the pastorate. All Chinese leaders are overburdened; there are not enough for the tasks. One result is a conviction that missionary attention should be turned more exclusively on the task of producing leaders.



None of the fifty correspondents urge an increase in the numerical strength of the missionary body; several suggest that it should go down. The necessity of educating western churches up to the direct support of Chinese Christian workers is urged by one whose mission is successfully initiating this new policy.

Through retrenchment and opposition Christian work has slowed up in many centers, affording opportunity for thinking about central objectives in the special work of the church. Here and there renewed emphasis is being laid upon personal evangelism. An effort to make the church more effective in promoting community living and providing a vital religious education is in evidence. There is little talk about a "social gospel," but a decided trend towards a *socialized evangelism*. The desire to make Christian worship Chinese in tone and form is growing, though nothing definite of what that involves exists. Correlated with this is a desire to appreciate more clearly the worth-while values in China's religious experience, involving a Christian study of the "body of truth" in other religions.

Most significant is the growing concentration of attention upon the spiritual aspects of the Christian religion. These are some of the comments: "We are facing anew the problem of taking Jesus seriously." "There is a growing disposition to interpret religion in terms of life." "We must so live that Christianity will be obviously on the side of justice." These tendencies headed up in the *Call* issued by the National Christian Council, which was an attempt to center attention on Christ's *way of life*. It was the beginning of a new search for ways to embody the spirit of Christ in both the secret cloisters of the heart and the crowded marts of men. It means a new mind in the Christian Movement—a new spiritual and ethical challenge to meet the new challenge. It is the most significant trend of the year in Christian circles. "We are not in a pessimistic mood," says the editorial. "Only two or three of our fifty correspondents are either. A living faith and dynamic effort are the best apologetic for the Christian religion."

### The Trouble in Mexico

One of the special group of United States investigators who went to Mexico to satisfy themselves as to conditions there was Dan B. Brummitt, editor of the *Northwestern Christian Advocate*, a keen observer. His conclusions are that the Mexican Government is engaged in a desperate attempt to break the clerical grip on the life and work of the state. While he recognizes that the bishops and priests have been put under constraint, he also recognizes the reason why. In a striking article in *The Congregationalist* he pictures the pagan scene which he witnessed on a Sunday at the shrine of Our Lady of Guadalupe, scene full of pathos as of credulity, superstition, fear. This was a revelation of the travesty that is the tragedy of Mexico, and the outcome of four hundred years of Rome's ecclesiastical teaching and supremacy there.

### An Evangelistic Conference in Cleveland

At a recent evangelistic conference in Cleveland all Baptist ministers of Greater Cleveland and Northern Ohio were invited. The meeting opened at nine o'clock with a devotional period led by Rev. G. A. Lawson of the Baptist Church of the Master. Rev. John Raymond spoke of the "Dynamic of Evangelism." This was followed by a discussion period and at 11:00 o'clock Dr. J. C. Massee gave an address on "The Message of Evangelism." We made this an open meet-

ing and had a very fine attendance. In the afternoon we have a discussion on "The Goal in Evangelistic Enterprises." This was followed by several addresses and interesting discussion periods on the "Methods for Reaching the Goal." Then we had an address on "The Denominational and Evangelistic Program." The afternoon conference was marked by an enthusiastic, wide awake, and helpful discussion.

At 6:00 o'clock we sat down to a banquet at the Church of the Master, at which Dr. H. F. Stilwell was guest of honor and Dr. Massee, chief speaker. The public meeting was held in the auditorium. Dr. Stilwell gave a delightful parting message and Dr. Massee spoke on the "Method of Evangelism." Together we had a wonderful day with Dr. Massee and Dr. Stilwell. We had a splendid representation from outside points. Everyone voted the meeting a success.

In reporting further the evangelistic work in the Cleveland Association, I may say that only part of our churches held special meetings. A number preferred the period prior to Easter Sunday. Among the New American churches, the First Hungarian, West Hungarian and Buckeye Heights Hungarian, had special meetings, each of the services resulting in some baptisms. West Hungarian Church had 7, Broadview Church has had over 20 baptisms, West Park over 30 baptisms with 74 taken into the church since August. Nottingham has had about 20 baptisms during the fall period, Roumanian 4, Russian 2, Trinity 25, Cleveland Heights 10, First Church 6, and Euclid Avenue Baptist Church 25.—*Rev. D. R. Sharpe.*

### American Sympathy With China

The Federal Council of Church of Christ in America has, through its Administrative Committee, sent to the National Christian Council of China the following message of sympathy and good will:

The Administrative Committee of the Federal Council of the Churches of Christ in America desires, at this time of anxiety and turmoil in China, once more to call attention to the momentous character of the situation that has been developing in that land, and to urge that the United States, in keeping with her historic policy, make justice and friendship paramount in all her dealings with China.

We desire to express profound sympathy with the Chinese people in their struggle for an independent and sovereign government and in their demands that "unequal treaties," "tariff domination," "extraterritoriality" and "concessions" shall be equitably ended.

We believe that the United States should seek to help China in every practicable way to meet her terrific economic, industrial, intellectual, social moral and religious problems.

We heartily support the expressed purpose of our Government to undertake the negotiation of new treaties with China based on principles of equality and reciprocity.

We believe that an attitude of true friendliness toward China must include thorough respect for the Chinese people and a desire to help China to a position of genuine freedom and equality in the family of nations, with attendant responsibilities, and with the full recognition of reciprocal religious liberty.

This Committee earnestly hopes that our nation will as promptly as possible approach China, to the end that practical programs may be worked out together through peaceful methods by which to secure these and other needed changes in the relations of our two nations.

The action on this message was unanimous.



## Board of Missionary Cooperation

### World Tourist Roll Call Sunday

That the denomination may start the new year right, World Tourist Roll Call Sunday is to be observed May 1st. Family attendance, particularly of families that have read the Log together will be featured. There will be a real roll call, effected through the signing of cards which will give the individual an opportunity to record his intention of worshipping, serving, giving and witnessing throughout the fiscal year which the day ushers in. Another objective will be to have each member pay on that day the first week's proportion of the amount pledged towards the new year's missionary quota.

The idea is by means of a designation whose significance will at once be apparent and by the addition to the morning service of a simple, special activity (the roll call card collection) to lend a new and unique significance to the day. If one fifty-second of the quota can be produced on the first Sunday of May, it will make a lasting impression of the importance of regularity during the year to come.

This connects directly with what has gone before in the year's denominational program. It is the final phase of the plan related to the 1927-28 quota that began with the missionary impression created by the World Tour. Then followed quota acceptance and the pledging of individual members. Now comes the step that actually puts the whole plan into effect, the observance of World Tourist Roll Call Sunday. The purpose of the entire series of related activities is to insure a continuous flow of missionary funds throughout the year, and the more conspicuously we can make this first Sunday stand out before the eyes of Northern Baptists the more useful it will be as an example. It is a plan without complications and the main thing is to put energy and enthusiasm into making it known and getting pastors to take early measures to insure a large attendance of family groups.

### FIRST CHECK FROM A WORLD TOURIST

The first check identified as a direct result of the World Tour has been received by the Board of Missionary Cooperation. It came from a Baptist whose

reading of the Log got him so interested in the missionary program that he forthwith sent in his check as a contribution to the unified budget. Evidence of the overwhelming success of the Tour continues to accumulate. State bulletins and local church calendars are full of it. To date 365,000 copies of the Log have been distributed.

### QUOTAS ARE GOING STRONG

There is good news from all points of the compass about quota acceptance and every member pledging. You can confidently pass on the word that we shall show a marked gain in the number of churches accepting quotas. In a surprising number of cases churches are assuming responsibility for larger quotas than those suggested. Please spread the news about this, concurrently with your efforts to promote World Tourist Roll Call Sunday. Every church that knows how strongly the plan has taken hold will want to be up with the alert ones of the denomination and have this matter of the quota and pledges cleared up well in advance of May 1st.

### A Loving Appreciation

BY ELIZABETH MOODY EVANS

Abbie Dunn Slayton, daughter of Prof. and Mrs. Ransom Dunn, was born at Spring Arbor, Michigan, August 19, 1853, and entered into rest Christmas night, 1926. Her father was a founder of Hillsdale College and over forty years connected with it as president and professor. She graduated there in 1872, and the following April married a classmate, Geo. A. Slayton. The mother of eight children, five sons and three daughters, she saw them all converted to Christ and all but one graduates of her alma mater. Forgetful of self she was ever welcoming to her home circle and care "others," the aged, homeless and needy. Three daughters of her missionary sister, Nettie Dunn Clark, entered the home when the parents returned to India, and received her sympathetic guidance for years. She was untiring in missionary zeal and activity. As a Sunday school teacher for twenty years, president of the College church mission circle, and of the Hillsdale Quarterly Meeting Free Baptist Woman's Missionary Society, she was large-

ly responsible in raising the salary of Ruth Daniels her first term in Bengal-Orissa, India; and later with equal zeal supervised the remodeling and furnishing of Ada Prentis Home for Foreign Missionaries. As a missionary speaker she was forceful, inspiring in others the love and enthusiasm she herself felt, and winning to active service for God her friends and associates. Hillsdale Asso-



MRS. ABBIE D. SLAYTON

ciation has lost an efficient and loyal worker, and Abbie Dunn Slayton, faithful unto death, has her crown of life.

☆☆☆

ACCORDING TO Miss Segrid Johnson of Ongole, India, "the White Cross means hours, yes, days of work saved. It means dollars and cents for we would never be able to buy these widely made things. It means more comfort to our patients, and that means happiness to me. It means a hospital where our patients can better see the love of Christ in action. We breathe a little prayer of thanksgiving every now and then when I find a special need filled or am able to help some one bear their sickness better because of the White Cross gifts. White Cross is my strong right arm."

MISSIONS makes a good Gift  
to Send to a Friend  
Address 276 Fifth Ave., New York

### An Appreciation of Dr. J. S. Grant

BY WILLIAM B. LIPPHARD

On January 29 a cablegram from China reported that Dr. J. S. Grant of Ningpo at the age of 66 had died of pneumonia. With his death a career of more than 38 years of singularly useful and devoted missionary service came to an end. Arriving in China in 1889 he served practically all of this period as medical missionary in Ningpo. During the first 14 years he had served also as port physician to the foreign community.

To me personally the news of his death brought more than the feeling of sadness, which all who had known him feel most keenly. It awakened memories of my visit to his hospitable home during my journey to China a year ago. In my imagination I saw again his charming home, the conservatory in the garden where Dr. Grant during his few moments of leisure each day would enjoy the fragrance of the flowers, the spacious living room where all the Ningpo missionaries assembled for an evening prayer meeting, and the comfortable bedroom where I spent a restful night. Above all I remembered the cordial handclasp with which he greeted me and the most interesting visit to his hospital, every room occupied by patients in various stages of illness or convalescence. To every patient he had a friendly word of cheer; to every nurse a kindly word of helpful suggestion. My tour of the hospital like that of all other visitors who came to Ningpo ended in the operating room, not for a surgical operation but for a brief prayer service around the table that had been given by a grateful wealthy Chinese patient. It is no wonder that this missionary was held in such high esteem by the Chinese. Skilful physician, helpful friend, inspiring evangelist, man of prayer—this was Dr. Grant.

The Chinese will sorely miss him. In every home in the city he found an open door. His frequent readiness to turn his own home into a hospital when the hospital itself was full and to assign his own bed to a patient made him loved and trusted everywhere. Whenever the chair that carried patients to or from his hospital passed through the streets and the hospital carriers were recognized, the people on both sides of the street would speak his name in reverence. So thoroughly had the hospital service and his own sacrificial ministry become established in the life of Ningpo that the hospital came to be regarded as the personification of Dr. Grant himself. A Chinese once pointed out the building

to a visiting Chinese and said, "There is the blood of Dr. Grant."

The esteem in which he was held by the Chinese was put to a severe test during the anti-foreign riots in Ningpo shortly before my visit. One night a Chinese mob surged down the waterfront, broke into a house next door to Dr. Grant's home (occupied by foreigners who fortunately had escaped during the preceding afternoon), and completely wrecked its interior. Then the mob in its fury turned to Dr. Grant's home. What might have happened can easily be imagined. Suddenly above the confusion and din an unknown voice (undoubtedly that of a former hospital patient) cried out, "That is Dr. Grant's house. He saves lives. We must spare his life." The mob passed on leaving his property undamaged except for broken glass in the conservatory. After conditions in Ningpo had quieted down the peaceful temper and characteristic friendliness of the Chinese once more asserted itself. They contributed more than \$50,000 toward the construction of Dr. Grant's new hospital.

In many other ways the Chinese showed their high regard for this devoted follower of Christ. On the occasion of his sixtieth birthday they arranged a grand celebration in his honor and presented to him more than 500 different gifts, all of them at his request becoming gifts to his hospital. In addition the leading citizens of Ningpo contributed \$5,000 with which an X-ray equipment was provided. On another occasion Dr. Grant

had conferred upon him the distinguished honor of being made a member of the "Ancient Order of the Rice Straw," the mayor of the city fastening the medal on Dr. Grant with appropriate ceremony. A photograph of this event appeared in *MISSIONS* for April, 1926, and is reprinted on page 225 of this issue.

Fortunately Dr. Grant before his final illness was privileged to witness the laying of the first stones of his new hospital on November 5th, and again the laying of the corner stone on December 29th last. Concerning the former event his colleague at the hospital, Dr. C. H. Barlow, wrote, "Under a glorious autumn sun on the site of the ancient wall of Ningpo the first stones were laid for the new Hwa Mei Hospital. On a mixing platform the cement was mixed by the hospital staff, doctors, nurses and coolies. After a brief service ending with the singing of a hymn Dr. Grant turned the first shovelful of cement for the first stones to be set in place. During the singing of the hymn I was struck by the attitude of Dr. Grant. Standing next to his old friend Sung Yiu-seng, who is the contractor on the job, he did not join in the hymn, being overcome by his emotions. There before him was a mere pile of sand, stone, and cement, but it typified the beginnings from which have grown up the present medical work of the Baptist Mission in Ningpo. As these simple ingredients go to make the new hospital, so his steady faith in God and in his many Chinese friends have contributed to the consummation of his desire."

Dr. Grant was more than a physician. He regarded himself always as an evangelistic missionary whose medical skill helped him not only to cure disease and relieve pain but to win confidence and friendship. In this way acquaintance between the patient and the Christ in whose name all this ministry of healing was done followed as a natural result. How many patients who tarried for days or weeks in the hospital found here the abundant life for which Christ came into the world and gave themselves to Him will never be known. Fortunately statistics do not measure the full value of a man's life. Friendship with all classes, an open door to every home, honors from those high in authority, multitudes of healed bodies and redeemed souls, all these more than mere statistics testify to the value of Dr. Grant's life to China, and to the rich fruitage of his missionary service. What the Chinese remarked regarding the old hospital will be equally applicable to the new. "There is the blood of Dr. Grant."



THE LATE DR. J. S. GRANT AND MRS. GRANT IN THE GARDEN OF THEIR CHARMING HOME IN NINGPO



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# FROM THE WORLD FIELDS

OF THE WORK of the Baptist church in Chaoyang, South China, Rev. A. F. Groesbeck wrote in October: "Yesterday was Communion Sunday in our church and ten people were baptized, eight being women. Of the two young men who were baptized, one is a student in the hospital, the other a teacher in our school. There were nearly 300 at the morning service, which seemed wonderful to us. We feel greatly encouraged by the interest and spirit shown. The collection for the Old Folk's Home was more than \$9. The ten baptisms show that we are at the turning of the tide again."

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THE CHINESE BAPTIST Home in Berkeley, Cal., is the only place in America where a Chinese boy, when neglected, can find a home. There are now 52 boys in the institution. Recently 10 of the members of this large family of boys were baptized by Dr. E. A. Hanley, all of whom expressed a desire to go back to China to carry the gospel to their people there.

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THE "FREDERICKSON MEMORIAL" Bible women's house is named in memory of a consecrated woman who gave her life for the women of Burma. The house will be used for the Rangoon Bible women, who are her Bible women, having given years of service with her, and for the Bible women of the New Society. Money for the work of the Society is flowing into the Treasury and year by year new workers are being added. Mite-boxes made out of milk tins have been distributed all over the country and are opened once a year, and a special praise service held. The amount raised in this way is amazing. The women of Burma are extremely hard to win for Christ, but once won they make exceptionally fine Christians.

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MISS MARY I. LAUGHLIN is so glad she came to India that she finds herself wishing that everybody could just come over and see for themselves. "It would make talking missions utterly unnecessary," she says, "and budgets and 'financial crises' would almost settle themselves. But if there is much to do, there is more to pray for, and I know you will not fail there."



AN INDIAN BRAVE OF PRYOR, MONTANA

AN INQUIRER's class held in Suifu, West China, from December 5th to the 12th, had 40 members, in spite of the anti-foreign and anti-Christian feeling. Eleven men and boys were received into the church by baptism at the close of the week.

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DURING A RECENT tour of Rev. C. Unruh in the Nalgonda field, South India, 137 people were baptized. In that district 265 were baptized during the past year.

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ON NOVEMBER 21, in the Immanuel Church at Rangoon, Burma, the annual Burma Baptist Indian Convention met in an impressive service. Sermons were preached in three Indian languages and after a baptismal service the Lord's Supper was observed. This Convention links together the many Indian groups in Burma. On Christmas day, 25 were baptized as a result of the work of one of the members of an Indian church in Rangoon.

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THE TOUNGOO KAREN Mission, Burma, reports 236 persons baptized dur-

ing the past year. Except for one other year, this is the largest number received in that district since 1904.

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REV. ERNEST GRIGG of Maymyo, reports over 100 baptisms during the past year and a recent letter from one of his pastors tells of 21 believers who are waiting for the ordinance. Reports from other stations are similarly gratifying.

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MRS. ANNA H. SALQUIST writes from West China, "I wish that you could have been here on Tuesday morning of this week to see the girls starting off who live in the outstations. Of the 17 from outstations, 13 started to walk a whole day's journey over our rough mountain paths to their homes in three different towns or cities in the district. The others had departed by sedan chairs as they had still farther to go. I always hold my breath until I hear they have reached home safely. One group of girls come from a wealthy man's family and at times we are afraid they may be carried off for ransom. None of that family dared go home at the winter vacation time. One of the groups has to go through a district where robbers are always bad and two of the girls in that group have during the year lost their fathers at the hands of bandits. If you have read *The Laughing Buddha* you will see what life is out here in these days."

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MISS MAY COGGINS of the Philippines writes: "No one but a missionary in a land where toys are not available can appreciate what it means to me to receive big boxes of dolls and picture books for girls and boys. It is hard to make written words express all that I feel of appreciation to the churches and women at home who send their Christmas love to us in their White Cross gifts each year."

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AN INTERESTING school, called the "School of Light," is connected with the Chinese work in Mandalay. It has been largely supported by friends of Rev. Ernest Grigg at home. This missionary rejoiced that he is thus enabled to provide a distinctively Christian education for the Chinese of the city who will avail themselves of this privilege.





## HELPING HAND

Theme for April: *Evangelism Through Village and Jungle Schools.*

Devotional: *The Divine Program.*

The Great Processional: Go ye into all the world.

The Message of Love and Peace: Preach the Gospel.

The Pageant of the Nations: To every creature.

The Central Dominating Figure,

Whom We Worship, Adore and Obey: Lo I am with you.

The Benediction: Even unto the end of the world. Amen.

(Taken from an old number of Helping Hand.)

Prayer Hymn.

Silent Prayer.

The topic presented by Chairman of Missionary Committee:

The Village Schools, an *Evangelizing Agency.*

"One of the most delightful experiences of the life of a missionary," writes one who knows, "is that of taking the gospel to the people of the villages. It is the joy of seed sowing; it is the deep delight of imparting to others the good news of Jesus Christ. It is the wonderful experience of witnessing the response of the human heart to the divine appeal. Then, too, it brings the missionary face to face with actual conditions."

Another missionary testifying to the value of village schools says: "The demand of the people on becoming Christians is for a school and a teacher. This is the first fruitage of the new life—the hunger of the heart for light and knowledge." If we are to train Christians to minister to others, we must give them schools.

From Miss Clara Barrows, Sandoway, Burma, comes this message: "A heathen village not far from one of our Christian villages in the north sent in word that they wanted us to open a school. They seemed very much interested in our religion, and we felt that a school there might give us an opening to go in for evangelistic work. The people said that they would put up a small building and board the teacher. We did not know that we could find anyone to go if no salary was paid, but there was in the Christian village one of our girls who has had elementary work, and is now there teaching. It was quite a sacrifice on her

part because a school had already been offered to her where the people would pay her board, and she would receive Rs. 15 a month from the Government. But she felt that she could be of real service in this other village, and we trust that God will be able to use her as she works with the children. When the folks in Sandoway heard about her they were very much impressed with the sacrifice she had made, and a subscription was taken. Now we send her Rs. 6 a month, but she knew nothing about that when she went."

The village schools of our missions are often small, held in a native house or one room school building with a dirt floor and thatched roof. They are taught by the pastor of the village church, by his wife, or some young man or woman who has only recently graduated from the large boarding school located in the nearest mission station. Very little expense is involved in the support of these schools beyond the erection of a building or rent and salary, as little equipment is required.

When the weather is pleasant the school easily overflows on to the veranda outside, or under a big banyan tree. "The ground and the fingers can take the place of slate and pencil and language and arithmetic lessons may go merrily on." The missionary in charge of the district has general oversight of these village schools and makes a tour of in-

spection as often as is possible. Our missionaries state that as simple and inadequate as these schools may seem, they are of the utmost importance, for "poor indeed is the mission station that does not have one or more of these village schools to feed the boarding schools." Many thousands of boys and girls are enrolled in village schools of our missions, every one of whom hears the gospel story told, learns scripture verses and hymns, and is taught to read and write. The Woman's Foreign Mission Society maintains village schools on all its fields except in Japan and the Philippine Islands. There is a two-fold purpose in this work. It is the foundation of educational missions, it is a powerful evangelizing agency. The largest number of village schools are found in Burma, India, Assam, Africa.

*The Jungle School.*—Dr. O. H. Sisson has written the story of Jungle Schools in Burma for our Woman's Society. Copies may be procured from your Literature Bureaus and you will wish to read his graphic description of a work about which so little is known. Jungle Schools, Mr. Sisson tells us, are often abandoned station schools, or schools transferred to the indigenous brethren or that have been on the list for proposed new stations. They are the source of supply for station schools. The Jungle School is a new world to conquer, to appreciate, to develop, and for which to pray.

*Missionaries can point to whole villages led to Christ in these schools.* Is this work worth while? Have we a vision of the possibilities set before us?

*Intercession.*—O, Thou who givest Vision, give us also courage to make our dreams come true. Keep our hearts in



CHILDREN WITH THEIR CHRISTMAS GIFTS GATHERED IN FRONT OF THE NEW HIGH SCHOOL BUILDING IN NELLORE, INDIA

the realm of the spirit where the mind is without fear and where knowledge is wide. (Selected).

Before we leave the consideration of our Jungle and Village Schools, let us take a little journey with a missionary and visit a Jungle Village. Unfortunately this letter was not signed, so we can not give credit to the writer.

#### A VISIT TO A JUNGLE VILLAGE

Nestled in a lovely but solitary spot beside a cool mountain stream among the hills and jungle, infested with wild animals, back a little way from the coast of Arakon, Burma, is a little village consisting of a few bamboo huts built up, as it were, on stilts. These huts are the homes of a little company of Chin Christians. Most of them are so poor in this world's goods that their bodies are clothed in tattered garments and the prayer, "Give us this day our daily bread," has a very vital meaning to them; though they are rich in things spiritual and eternal.

Here are no pagodas nor Buddhist monasteries with their yellow robed priests for sacrificing to the evil spirit, for only the Christian's God who dwells in temples not made with hands is worshipped. In the midst of the village is the little Christian temple.

No one could have received a more hearty welcome. The best in the village was at the disposal of the "mama." The best was a one room bamboo hut shared with the family with an open fireplace filling the room with smoke while we ate or slept, for it was the cool season. Poor as they were, there were chickens' eggs, fruit and rice in abundance to meet our needs.

That first evening we met in the dimly lighted chapel for a little prayer service followed by a musical program on the victrola. Even the wildest Chins seem to have a love for music, and hymns, band music, and laughing songs were all listened to with delight as they sat around on the floor wrapped in their hand woven blankets; some of the women with tattooed faces having the appearance of a closely fitting black veil.

Just before leaving one of the men handed me R 4/4 (\$1.42) to help pay my traveling expenses, a contribution from their church. I felt ashamed to accept it but it was a gift of love, and I knew they would feel hurt if I did not. Another poor man who wished to make a personal gift, brought me a coil of rattan which he himself had cut. This I made into a small tray.

Note.—Research work necessary for

our study of types of evangelistic work on our ten fields has brought forth such treasures, new and old, that even the two pages generously given to Helping Hand each month have not furnished sufficient space for all material. In the May number we shall complete the series of "Evangelism through High Schools and Colleges."

April is the month of heart searching. Only thirty short days before the books close. Will you not ask the women of

your missionary organization to gather one-half hour earlier than the time set for the regular meeting and pray definitely for our great work in foreign fields? Pray that we may be discoverers of undeveloped resources here at home that there may be no curtailment of our work. The word "Retreat" does not appear in the vocabulary of a missionary.

"Prudence asks, 'What is the budget?'"

Love asks, 'What are my Resources?'"



## TIDINGS

### Ocean to Ocean Coming

Once again there is the inflowing of missionaries' letters to headquarters telling of the achievements of the year. These are compiled in "From Ocean to Ocean" which has been so popular as the basis for Home Mission programs. Many women were disappointed last year because the limited supply of their books was sold by October 1. This year the books will be on the Reading Contest list. If your order is placed at once for "From Ocean to Ocean" you will be assured of your copy. For 25 cents, besides the latest news from the fields there are given birthday dates, missionaries' addresses, and lists of literature.

### In Memoriam

Rosabel Rider passed away January 14, 1927, at the home of her sister near Binghamton, N. Y. A graduate of the Baptist Missionary Training School at Chicago in June, 1908, she was appointed to Fireside School work among the Negroes in Richmond, and was there until her health failed in April, 1923. She loved the work and gave herself untiringly to it with little thought or care for herself. It was her great joy to give herself unsparingly for others. The funeral services were held at the home of the sister who had been caring for her.

### Visiting in San Salvador

BY CLARA E. NORCUTT

Last Saturday we went to some of the pueblas, where we have work, to spend the week end. It was almost pathetic to see how happy the people were to have the missionaries visit them. They have so little in their lives and appreciate the help our workers are able to give. Some

of the young girls ran out to meet us and a number of women and children called to see us during the afternoon and evening. Before we left, two churches presented me with a petition for our Board to transfer Miss Johnson to work with them. A group came to the car to see us off, and some even followed us to the next town for the evening service.

In one of the towns is an Indian village of two or three thousand people for whom nothing is being done, and they are living and dying in ignorance and superstition. They live in tiny bamboo huts with thatched roofs, and we learned that they worshiped the Virgin of Remedy and the Padre Eterno (Eternal Father), so we decided to visit them. In the midst of the village in one of the bamboo thatched huts we found the Virgin of Remedy. The whole end of the hut was arranged as an altar. The Virgin was life size encased in glass, and on either side were smaller images also in glass cases. Tiny silver images, which had been presented to the Virgin by those she is supposed to have healed, were hung inside the case with the Virgin. The whole altar was filled with paper flowers of all color and description, and on the walls were framed letters with crude pictures from those who claimed to have been healed. The thing which impressed me most was that it was all in gloom except for candlelight, while in the foreground back of the altar rail was a large figure of the crucified Christ hanging on the cross and, right beside it, a large box with a slit in the top for the offerings of the people. It was all so artificial and typical of the thousands of poor people here who worship a dead Christ and deposit their gifts before images of wood and stone. The Eternal Father had been moved to another hut where he is supposed to bring special



blessing. He had a large, forbidding face, and was in much the same kind of setting as the Virgin of Remedy. A big Indian was on guard and evidently sleeps there, as there was a cot on one side of the room. How I wish we were able to place a missionary in this town, who could win the hearts of the people and lead them to a living Christ. We have great opportunities in this republic, but we must send more missionaries if we expect to take advantage of them.

#### War and Missions Mix

We are going on in the school and church work in Nicaragua in spite of the revolution. The attendance in Sunday school fluctuates according to the political barometer. Several Sundays the situation was too stormy for the men and older boys to venture out, and even the women do not feel free to leave the house for fear their sons or husbands will be taken off to war while they are away. Then there is so much poverty that some stay away trying to earn a few cents for the next meal. Sometimes absence is due to shoes that will no longer hold together and inability to buy others. In the day school we still have 253 on the roll and an average attendance of 214. Because of the danger of our older boys being marched off to war if found on the streets we moved the upper grades into the Boys' Boarding School so that the older boys in the boarding departments would not need to go off the premises. A recruiting squad did enter the Boys' Grounds once searching for men. They found none although they searched the new building where some carpenters were working. They even climbed up into the garret for they saw tracks where some one had climbed up through the hole in the ceiling leaving dirty marks on the whitewashed walls. The boys did that one night when they heard soldiers coming and got scared for fear they were coming in after them. Some dozen and



CARLOS, ONE OF THE FINE LADS IN COLEGIO BAUTISTA, MANAGUA

a half scampered up the garret like rats doing quite a bit of damage to the clean walls and newly screened window. So the authorities naturally thought from the tracks that some one was hiding up the garret. The carpenters were hidden in the space under the stairs which seemed to be entirely enclosed, and the authorities or recruiting squad looked everywhere but there.

The earthquake gave us extra work too, for patches of plaster fell in nearly every room. The whole front wall in my room had to be replastered inside and out. Then we found that some of the beams had rotted and had to be replaced. It takes time to find the workmen, explain to them what to do, watch and see that they do it properly, send for materials, etc. We get impatient sometimes that so much of our time goes into extras

and there is so little time for the real work we came here for. Our property in Leon was seriously damaged and that in Masaya needed repairs too.

Again and again we are given proofs of God's protecting care. It seems a marvel that one of the walls in the Leon Mission did not fall on the pastor and his family. In repairing it, it was found that the pillars were all eaten through by white ants. In my room a stone fell over my head but was detained by the sheet spread over the frame made to hold the mosquito netting.

We have had to make frequent visits to the President, the Minister of War, and other officials for protection of our workers and to reclaim the mission horses which the government forces took. Some of the pastors were taken prisoners or recruited more than once and we had to see the authorities to get them free.

I am glad I am here and can have a share in spreading the gospel in this land, for it is the only hope of the nation. The darkness is intense but the Light of the World is entering one heart and then another. Pray that the Light may shine brighter in these hearts as well as enter others.—Dora E. De Moulin.

#### Prophecy and Consecration Service

An attractive little booklet containing the Prophecy and Consecration Service for the jubilee meetings of the Golden Anniversary is ready for all who wish it. Mrs. Willard H. Smith arranged the Consecration Service, combining scriptural passages with Dr. Henry Van Dyke's poem "The Friendly Trees." Mrs. Estelle Sutton Aitchison wrote the Prophecy. In addition to these fine spiritual contributions the booklet contains a brief historical sketch. It is for free distribution to all interested in the Golden Anniversary. Write to the Literature Bureau, 276 Fifth Avenue, New York City, for your supply for your final Golden Anniversary celebration.



SCENES AT COLEGIO BAUTISTA, MANAGUA. THE BOY IN THE CENTER IS NOT IN SCHOOL BUT WISHES HE MIGHT BE





## THE FAR LANDS

### The Annual Assam Conference

REPORTED BY M. J. TAIT

The 24th annual session of the Assam Baptist Mission Conference was held at Jorhat, December 2-11, 1926. To some of the missionaries it meant long tiresome journeys in getting to Jorhat—four days by motor, ox cart, river boat, and train—a three day ride on horse back over a mountain trail—uncomfortable nights on Indian trains. It meant packing of camp cots and bedding, and in some cases tents and camp equipment. To the babies it meant an upset program not altogether enjoyable. To some it meant the first time away from field and station since the last Conference. To all of us it meant an opportunity to meet the returning missionaries and the new recruits and get a bit of the inspiration and enthusiasm which they always bring with them. This Conference also offered an unusual pleasure, for we had with us Treasurer George B. Huntington and Mrs. Huntington and Miss Bonney from Burma.

We had gathered for business and inspiration and we found Dr. Huntington a source of real help. In his interpretation of the American mind of the present time toward mission work, in his explanations of the Findings of the New York Conference on Foreign Mission Policies, in his suggestions for surveying and reorganizing our work and possibly abandoning certain fields because of lack of funds, in his sincere faith in the work we are attempting to do for our Master we were all helped and encouraged. The agenda was long with the many items of business that needed to be considered and every moment was crowded.

To many who hear only their own preaching throughout the year the devotional services were very inspiring. Studies in the life of Paul at the morning devotional period and messages from various books in the Old Testament in the evening were helpful in renewing our spiritual strength. The Conference sermon at the Sunday morning service was preached by John Firth, one of the oldest missionaries on the field. The field reports were also a source of inspiration. To hear one after another tell of the growth of the Kingdom on his field filled us with new courage.

The number in attendance this year was smaller than it has been for some

time because of the smaller number of workers on the field. As usual, we put aside all care and work for one evening and had a jolly good time in the home of Dr. and Mrs. J. A. Ahlquist. In the dining hall and at tea time we had a few minutes for renewing acquaintances and for social fellowship. When the time for adjournment came we all felt that the time had been well spent and that by drawing closer to one another we had been able to draw closer to our Father. We hope and pray that the coming year may be one of victory.

### Beginnings in India

A letter from Rev. Z. F. Griffin, dated Mt. Hermon, Mass., contains information of interest, giving credit due to pioneer workers.

"I see in MISSIONS for January you state that in Swatow, China, the first Bible training school in the world was organized. That may be correct, but Dr. J. L. Phillips of Midnapore, Bengal, raised an endowment fund and established a Bible training school in Midnapore about the year 1878 or 1879. We went to India in 1883 and found the school in a most flourishing condition with at least 15 pupils. Another interesting fact is that my wife established the work of Bible women, lay women, evangelists, in Midnapore in 1884, which was, so far as we know, the first work of the kind in India up to that date.



THE LI FAMILY IN SHAOSHING

### The Li Family of Shaoshing

Four generations of this family are connected with the Do Fang K'eo Baptist church, Shaoshing. The two old people in the center of the group are founders of the family. The man at the top right hand corner is the efficient secretary of the church. Just in front of Li Z-seng is his son Li Na-ven, who is a teacher in the Do Fang K'eo Six Year Elementary School. On Li Na-ven's lap is a prospective pupil for the school in which his father teaches. Opposite the husbands, at the left of the picture, are the wives of Li Z-seng and Li Na-ven respectively. In addition to the ten appearing in this picture there are some thirty more sons, grandsons and great grandchildren in the Li Family.—A. F. Ufford.

### A Dream Comes True in Moulmein

The Baptist Karens of Moulmein district, Burma, will sacrifice much that their young people may be well equipped for life. A scene in their struggle to achieve this object in the midst of adverse circumstances is given by one of the missionaries of that section. "For a number of years these people have wanted to raise their school to a high school, but have always been discouraged in the idea because of finances and other things which made it seem an unwise venture to the missionaries. For some time the school has been independent of help from America and at times it has been a struggle to keep it so. This year, as far as finances were concerned, the goal was no nearer, but the people did not want to be

put off any longer. They wanted a high school badly, but for several years they have gone behind each year about 2,500 rupees, and that means almost as much as \$2,500 does at home. They have never had as hard a financial year as this one has been. There have been times when I didn't know where the money was coming from to buy rice for our 225 boarders. It has been a constant struggle to make ends meet.

"The resolution to raise the school to a high school was passed by the Association. Of course it is an impossibility without the money necessary for the extra expense, so I said that whenever the money was raised I would apply to the Government for permission to open a high school department. At first they talked about faith, but I repeated what I had said and waited. I had had interviews with the Director of Public Instruction and the Inspector and knew that they would not approve until the money was forthcoming. The Committee of Reference had approved only on condition that help from Mission funds should not be asked for. There were Karens who had money to give if they really wanted to make the sacrifice.

"I noticed that six or eight of the prominent men were missing at the afternoon meeting on Friday, and they remained conspicuously absent until about 4.30. After we had gone back to our veranda, they came in a group from the chapel and gave me 2,500 rupees (about \$830), with a promise of 1,000 rupees more to be raised during the year by allotting so much to each church. That means that the school starts the year absolutely free from debt. If we are not cut in Government grants this will mean an easier year as far as finances are concerned than the school has had for some time. In addition to this the men gave their promissory note for 2,400 rupees, signed by eight of them, for the expense of the first year of high school. This is exclusive of the regular church contributions. One of the men, who had had other plans for his daughter, who is finishing college this year, offered her services for the extra teacher we will need. We knew that in this case there was some real sacrifice and were humbled before it. The closing service on Friday evening had a note of triumph and victory. We were stirred in spite of our weariness and the heat."

☆☆☆

The year 1928 will mark the 400th Anniversary of the adoption of Martin Luther's shorter catechism. The Lutheran Church will hold a World Convention in commemoration.

### Foreign Missionary Record

#### SAILED

From New York, February 9, on the *President Roosevelt*, Miss Edna M. Stever, for Assam.

#### ARRIVED

Miss Mabel F. Ivins, of Taunggyi, Burma, in San Francisco, on January 26.

Rev. H. E. Dudley, of Meiktila, Burma, in San Francisco, on January 26.

Dr. and Mrs. Morton F. Yates and four children, of Chengtu, West China, in San Francisco, on January 26.

#### BORN

To Rev. and Mrs. D. C. Graham, on furlough in Chicago from West China, a daughter, January 11.

To Mr. and Mrs. Willard Topping, of Yokohama, Japan, a daughter, January 12.

To Mr. and Mrs. E. T. Fletcher, of Bassin, Burma, a son, January 15.

To Rev. and Mrs. V. W. Dyer, of Rangoon, Burma, a daughter, January 26.

#### DIED

Mrs. W. G. Evans, of Moulmein, Burma, in Moulmein, on January 6.

Miss Lillian Eastman, of Rangoon, Burma, in Pennsylvania, on January 11.

Miss Lavinia C. Coombs, retired missionary from Bengal-Orissa, in West Bowdoin, Maine, on January 13.

Dr. J. S. Grant, of Ningpo, East China, in Ningpo, on January 29.



## THE HOME LAND

### Evangelism Among the Indians

We have just closed two weeks of special meetings which were held at the two missions among the Hopi people. At this mission we had the joy of seeing a prodigal return, confess her sins against the Lord and the church, and be received by the church into fellowship again. Her husband had died in less than a year after the time in which they had gone into the "far country", leaving her with a family of six children. Now the Christian people are raising funds to help build her a house and to temporarily take care of the children. It was during the time of our special meeting when Christian workers were visiting in the homes that this poor wanderer was made to see the blessings of the Father's house where there is bread and to spare.

Others who had not known the joys of salvation were "almost persuaded"; one, a medicine man (who told me last winter that he knew that the Jesus way is the only good way) said with tears streaming down his face that he believed and was tired of the life of sin, knowing that the way he had been following was all false.

Our worker brought him to the church one night where he faced the Christians from three mission stations, and there told of the life of sin which had brought no joy to him, and said he wanted to leave it all and follow the Lord; he was accepted by the Second Mesa Church for baptism, but when a time was being set for that to take place, he began to think of his domestic affairs which he thought must be planned for at once, and must be changed before baptism. When he left his house that night his wife was angry because he wanted to follow Jesus, and he was wondering how to manage with such a state of affairs. That night when he returned home he found the house securely locked and his wife refused to open it for

him, because he had been down to the church where he hoped to stand for Jesus, thus leaving the Hopi ceremonies and traditions.

Myra, who is the interpreter at Polacca, is a sister of the medicine man, and one night she made a trip to this mesa to see her brother. As we went up the steep trail to the village I said, "We will go into Minnie's home for I think you want to see your brother alone." We were near enough to see how Myra approached the home; it was the store. The wife was there too, and so she waited outside until her brother came out. He assured her that he had not gone back and given up his faith in the Lord, but that he was only waiting until he has gathered his corn in and then he can plan to go to her home and follow the Lord in baptism. It came out later that they had already chosen the man his wife shall marry when he is baptised.

We held three extra meetings for the sole purpose of pleading with the Lord for those who are "almost persuaded" to accept the Saviour, and we had sunrise prayer meetings at 6.30 every morning.—*Abigail E. Johnson.*

### Important Announcement

It is a pleasure to announce that Dr. John S. Stump, who entered the service of the Society twenty-five years ago as its District Secretary in West Virginia, has been appointed secretary of the Department of Church Edifice Work. Dr. Stump has faithfully served the Society in many capacities and his experience in church edifice work in recent years made him the natural choice of the Board at this time when new foundations are being laid, in contemplation of a larger service to the denomination along church edifice lines. All correspondence concerning church edifice matters should be ad-



dressed to Dr. John S. Stump, 23 East 26th Street, New York City.—*Charles L. White*, Executive Secretary.

#### Missionary Day at Bethel Institute

The Annual Missionary Day was held at Bethel Institute, St. Paul, on February 9. Invited speakers were Rev. S. E. Moon of Africa; Mrs. Walfred Danielson of Assam; Mrs. John Selander of India; and Miss Lavinia Mead of Japan. They addressed the students at the three missionary sessions, and conducted conferences on the various mission fields in the afternoon. Great interest was shown, and increased enthusiasm for the foreign field was the result. At 10 o'clock the pictures of missionaries recently gone out were unveiled. The picture of the recently deceased Mrs. Hilda Lund-Morrish created particular interest. The Alexis Literary Society of the Seminary is following the plan of studying the different foreign fields at its weekly meetings. On January 26, Gordon Carlson gave a talk on Africa and on February 2, Arthur Nyborg spoke on China.

#### The First Russian Baptist Church in New York

BY MISS ELVERA BOOKIN

On November 15, 1922, we came to New York and began work in this church. We found in this church only three men and one lady who were actual members. Many enemies arose against my father,

but he was faithful and believed that his leader who is Jesus Christ would take care of all things. Mr. I. Musko, who was a student in the International Bible Seminary in East Orange, N. J., came to my father and said, "Brother Bookin, I have known you since I met you in Detroit, and believe in you and love you. I will stay with you and help you." This was the first answer to my father's prayers. For a year and a half my father said to the members that the work was not started yet but that the place was only being cleared up. One day during a prayer meeting in church he announced, "Beloved brothers and sisters, now that our place is cleared I am sure that God will bless us." About a month and a half later three men were converted and baptized. This was our first fruit. Three months later two ladies were converted and baptized and at the present time we have over 40 members.

A Bible Class was organized with the first four members. Now we have 42 adult members of the Sunday school. We also organized a Saturday Bible Class which grew rapidly and is a great success. My father organized a choir with two ladies and three men. Many people laughed at this choir, but we have succeeded and now have 20 choir members. Many people love to hear our singing. A brass band was organized with only five instruments. One gentleman asked my father why we play on the instruments if we cannot play any hymns

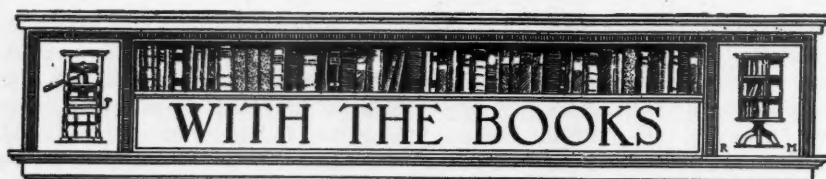
and received this answer: "We make noise so that the people will gather and listen to our preaching." Today we have eleven instruments and play very well. Soon a Ladies' Club was organized to help women and children with a membership of thirteen. Their desire is to be of great help to anyone who may need their assistance. We need a Russian missionary very much for women and children.

In our Russian library we have 800 books. Half we bought and half were given to us by the brothers who have home libraries. During ten months 100 copies of the Bible and the same number of New Testaments were distributed in our reading room. Also other Christian literature. In the present year we subscribed for five monthly magazines from various places in Europe. The church also bought one thousand copies of booklets from their pastor and subscribed for a Russian literature which is published here in America. We spent over \$250 on this literature. In our reading room many conversations were held and a majority of people were converted in this room. During this period we baptized 16 men and women. Now we have a great many Russian and Ukrainian friends, some of whom visited our meetings daily and are near Christ. We thank our Lord, too, for His help in this work and also our American brothers and sisters. This year we opened a Young Peoples' Social Club of which the average attendance is 20.



THE FIRST RUSSIAN BAPTIST CHURCH IN NEW YORK CITY. PASTOR BOOKIN, SEATED IN THE FRONT ROW, PLAYS THE TROMBONE AS WELL AS PREACHES THE GOSPEL





### Reviews in Brief

*The Ethical Teachings of the Gospels*, by Prof. Ernest Ward Burch of Garrett Biblical Institute, belongs in the Abingdon Religious Education texts. Its field is restricted to the ethical teaching found in the Four Gospels. "Jesus was more than a teacher of morals; he was a moral leader." The study is clear and helpful both for student and preacher. (Abingdon Press; \$1.25.)

*The Problem of the Obelisks*, by R. Englebach, will interest all who desire the latest researches on the ages-old problem as to how these monuments were extracted and erected. The Aswan Obelisk is described, and the author is thoroughly competent to treat the subject. Finely illustrated. (George H. Doran Co.; \$4.)

*Can We Believe?* by Frank M. Goodchild, is a frank and clear statement of the truths which he holds to be fundamentals of the Christian faith. He answers definitely that the Christian can believe in God, the Bible, the virgin birth, that Jesus is the Son of God, in the miracles, the atonement, the resurrection of Christ, a future life, future punishment, our Lord's return, and the almightiness of faith. The note of conviction sounds strongly throughout, and the book will be helpful and comforting to many. (Revell; \$1.50.)

*The Heroes of Smokeover* is the medium through which Principal L. P. Jacks sets forth his theories, religious, philosophical and social, in original and entertaining way. The reader is in a keenly intellectual company which cherishes ideas and exalts spirituality above the material in life. Like *The Legends of Smokeover*, an unusual book. (George H. Doran Co.; \$3.)

*The Psalms Outlined*, by Prof. A. E. Harris of Eastern Baptist Theological Seminary, contains an outline analysis of the first forty-one Psalms. The book is not only a textbook but has devotional and homiletic value also. It shows the results of careful study. (Judson Press; \$1.75.)

*Man and Message*, by Dr. John Humpstone, comprises the Samuel A. Crozer Lectures for 1926 at Crozer Seminary. The lecturer selected ten of the noted preachers of the world, using them as examples which have applications to the ministry today. It was undoubtedly

good for theological students to be brought into such suggestive contact with characters like Athanasius, Ambrose, Chrysostom, Bernard of Clairvaux, Massillon, Jeremy Taylor, Spurgeon, Phillips Brooks, Beecher and Frederick W. Robertson, who represent respectively preaching and controversy, administration, eloquence, saintliness, art, imagination, evangelism, personality, public spirit, and chivalry, with preaching of course always the major. Men out of the seminary will also find value in these studies by one who is himself a master of homiletics and of English. In these days when pretty much everything is thrown on to and at the minister, it is refreshing to be taken out of the turmoil for a little and into fellowship with great public leaders of other days. A pleasant vein of personality runs all through. The seventh lecture, on Spurgeon, is of special value to pastors for the light it throws on pastoral evangelism. And many can share with Dr. Humpstone the debt he expresses to the sermons of that rare spiritual interpreter, F. W. Robertson, as well as the deep appreciation of Phillips Brooks. (The Judson Press; \$1.50.)

*Royal Partnership*, by M. E. Melvin, General Secretary of the Stewardship Committee of the Northern Presbyterian Church, is a small book, but one worthy of consideration by laymen interested in the matter of stewardship and desirous to discover the right way of discharging one's personal obligations. (Revell; \$1.)

When you want a book that reveals the power of Christ to save unto the uttermost, get *Greatheart of the Bowery*, which gives leaves from the life-story of John G. Hallimond, the remarkable man who was for many years superintendent of the Bowery Mission, and who helped thousands of the "down-and-outs" to rise into a Christian life and hope. There is a tonic for faith in these pages. (Revell; \$1.50.)

*The God of the Lucky and Other Sermons*, by Samuel W. Purvis of Philadelphia, were written for the Saturday edition of a newspaper and intended for popular reading. That they were popular is not strange. They are done by a preacher with a special gift for such brief and pithy talks. They have one special

merit, that they are full of cheer and hope and put sunshine into the day. (National Publishing Co., Philadelphia; \$1.25.)

*Query Queer Stories*, by Jay T. Stocking, are very uncommon stories and accomplish a very uncommon result—they absorb the interest of the boys and girls (of any age) who read them and at the same time carry an unescapable moral which one does not wish to escape. We cannot imagine a story better calculated to remove race prejudice from the young mind than the one entitled "Magic Glasses." Dr. Stocking, pastor of the Union Congregational Church of Upper Montclair, adds this to his two previous volumes of children's stories entitled *The Golden Goblet* and *The City That Never Was Reached*. He has a rare gift for this kind of story telling, a delicate and effective way of instilling truth. (The Pilgrim Press, Boston; \$1.)

*A New Approach in Missionary Education*, by John Clark Archer, head of the Department of Missions in Yale University, sets forth what is called the Archer Plan or project of mission study within a whole church. The volume opens with a discussion in Part I of the underlying theory of missions in the light of the present situation and the necessity of a new approach. This means an approach through a thorough understanding of the non-Christian religions and peoples, with appreciation of the good there is in them, for the sake of understanding, appreciation, cooperation and Christianization—of ourselves as well as others. The projects deal mostly with aspects of Mohammedanism, as these were the ones carried out in connection with the Church of the Redeemer (Congregational) of New Haven. The author's views with regard to the new approach are in line with the opinion of many of the missionary leaders. The plan which he proposes calls for a church of more than ordinary intelligence and discrimination in emphasis and use of material. Students of missionary education will find the volume suggestive. (Missionary Education Movement, New York; \$1.75.)

*Can the Churches Unite?* is a symposium published under the auspices of the World Conference on Faith and Order in the Practical Christianity series. Introduced by Bishop Brent, eighteen representative leaders in their denominations give their opinions on various sides of the Christian Unity movement which is to lead up to the meeting at Lausanne in July and August next. The views presented are candid and varied. Only one writer is positive that there can be no unity save as all

unite in his Church, which is the only one and infallible, and that is Rev. Martin J. Scott, S. J., the Roman Catholic. He is at least refreshingly frank in reading out of the possibilities all other communions. It is perhaps well to have the Roman Catholic position thus boldly stated, although it is sufficiently well known, as is the fact that there will be no Catholic delegates at Lausanne. The book is interesting, especially in indicating some of the results that may be expected from the forthcoming conference. (The Century Co.; \$1.25.)

*Religious Dramas*, volume II, selected by the Committee on Drama of the Federal Council, contains ten religious plays of a very high order, both as to language and spirit. They are really religious and calculated to increase knowledge as well as hold the interest. "The Sword of the Samurai" is a drama of Japan of effective missionary character. The typography is admirable. (The Century Co.; \$3.)

*Things That Matter Most*, by Dr. John M. Moore, is the title chosen for thirteen radio sermons, which were also preached in his church, the Marcy Avenue, of Brooklyn. Radio sermons must be brief and straight to the point, and that is characteristic of this preacher of righteousness. The topics are practical, like the treatment, which goes to the root of the things that matter most, as the preacher sees them. The reader will have plenty to think about, and some serious questions to answer. A most suggestive book of 120 packed pages, wherein the preacher knows what he wants to say and says it with genuine earnestness and emphasis. (Judson Press; \$1.25.)

*Christian Work in South America*, the official report of the Congress at Montevideo, Uruguay, which dealt with this subject, will remain a standard work for those who wish to inform themselves regarding religious conditions in South America. The volume was edited by the committee on cooperation in Latin America, Robert E. Speer, Samuel G. Inman and Frank K. Sanders, three men qualified for the work by first hand knowledge and years of study. There are two volumes; the first on unoccupied fields, Indians, education, evangelism, social movements and health ministry, the second on church and the community, religious education, literature, relations between foreign and national workers, special religious problems, cooperation and unity. The work is a thesaurus. It should find place in our missionary and church libraries, where pastors would find ready access to it for study, reference and illustration. (Revell; \$4 net.)

*Securing Christian Leaders for Tomorrow*, by Samuel McCrea Cavert, a General Secretary of the Federal Council of Churches, is a study in present problems of recruiting for Christian life-service, based on the premise that life is a stewardship to be fulfilled. Mr. Cavert says the book is not the product of any one person's thinking or experience, but has behind it a series of group conferences covering a period of two years. It shows the hand of the secretary and author in the final draft, and possesses unity and clarity such as we should expect from him. The study is as interesting as it is valuable, beginning with the child, continuing with the youth, reaching the college student, aiming to get the right person in the right place. There are some striking facts as to the large proportion of half-trained ministers. The closing conclusion of a series is that "the one great way to attract the choicest men and women to the service of the church is to have a church which in itself, by virtue of what it is and does, makes an irresistible appeal. (Doran; \$1.75.)

*The Mystery of Painlessness*, by Frank Ballard, is an appeal to facts that will prove helpful to many who are distressed by the problem of pain. The author's views are original and impressive. They should especially come with cheer to the "shut-ins." The reader will certainly appreciate anew the benevolent marvels of our daily existence, and make new acquaintance with his own body. A book of immortal hope. (Revell; 75 cents.)

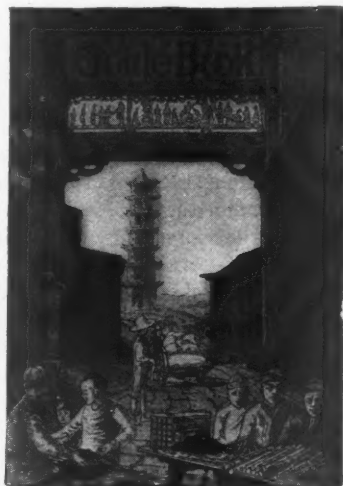
*The Brightening Cloud*, a study in the ninth of John, by Russell Conwell, is a reprint of the story of Little Bo which was published first in 1892. Through this imaginary story of a little blind beggar boy the preacher traces the healing

touch of Jesus, picturing in his realistic way the life of the time and the influence of the Master. (Judson Press; \$1.)

*The Real Jesus, and Other Sermons*, by James Allan Francis, pastor of the First Baptist Church of Los Angeles, "represent another attempt to go back and live anew those days with Him. The old cry, 'We would see Jesus,' is in our hearts." The sermons were stenographically reported, and have the personality of direct address. They are models of sermonizing in brevity, clarity, picturesque diction, apprehension of vital truth, evangelistic appeal of the best type. They always close with this personal application and appeal. The preacher is felt even in the printed page, and one can imagine the impression made upon the audiences as the Master was pictured before them in the striking phases and incidents of His life and work. This is a book that should be read by thousands of laymen who will relish its virile quality, as well as by preachers and Sunday school teachers who will be enriched for their work by being brought closer to the supreme source of spiritual life and power for service. (Judson Press; \$1.25.)

*Addresses for Women Workers*, a volume of suggested discourses for women who speak in public, by Mrs. George H. Morrison of Glasgow, Scotland, does for women what homiletic volumes of sermon material are intended to do for men. It is to be said, in commendation, that the author has previously published a book of "Prayers for Women Workers," and that her spirit is devoutly religious. The addresses to mothers, to young women and to children are practical and sympathetic, and the thought is expressed in excellent English. Several addresses are by friends, some on foreign mission fields—all are good. (Doran; \$2.)

*The Pastor's Corner*, by Dr. William Melville Curry, Pastor of the Ninth Presbyterian Church in Philadelphia, would be worth a pastor's notice if only to show what can be done through a weekly message in the church bulletin. They are worth much more than that, for they show also how a pastor who is willing to put the thought into it and who has the gift of saying things tersely and pithily can inspire his people and instruct them as he could not do in sermons. Here are 97 corner discussions and meditations. Such work requires a pastor with a heart, a ready insight, devotion to his calling, and spiritual force. Read and you will see the rich qualities possessed by this "good minister of Jesus Christ." (Revell; \$1.50.)



THE NEW FOREIGN MISSION SOCIETY GUIDE BOOK. HAVE YOU A COPY?



## Around the Conference Table

### First Announcement

OF IMPORTANT MEETINGS FOR WOMEN TO  
BE HELD IN CHICAGO IN CONNECTION  
WITH THE NORTHERN BAPTIST  
CONVENTION

Since all thoughts are now turning toward Chicago, I'm sure the women are wondering what plans are being made for them. The Committee of Conference is sending to each District, before its annual meeting, the suggested places for emphasis in the year 1927-28. It is hoped that the Districts will develop the suggestions as local conditions suggest, and send through their representatives to the joint session of the two Women's Boards on Saturday, May 28th, their reactions and plans.

On Saturday, June 4, the Woman's Banquet will be held in the Grand Ball Room of the new Stevens Hotel on Michigan Avenue near Eighth Street. There will be ample and comfortable accommodations for all. A most interesting program, which will include a recognition of the Golden Anniversary and the latest inspiration from our workers across the seas, will be presented. The Banquet will be preceded by a reception at 5.15, in which the officers of the two Women's Societies and the women delegates and visitors will have an opportunity to meet each other.—*Mrs. Howard Wayne Smith*, Chairman Committee of Conference. •

### STATE OFFICERS' CONFERENCE

The fourth meeting of the Woman's State Officers' Conference will be held at 12.30 o'clock on Monday, May 30, at the new Stevens Hotel, Michigan Boulevard. Luncheon, followed by group conferences led by national leaders, is the plan for the day. State officers—Come!—*Mrs. W. P. Topping*, President.

### Central District

The motto which Central District chose when it was organized is "Not to be ministered unto, but to minister," and the slogan for this year is "Redeeming the Time"; the urge of the latter stimulating us toward the fulfilment of the former as much as in us lies, for infinity is wrapped up in the words of the motto.

Central District is carrying on this year with every office, department head and chairmanship filled, and with every

one who has a responsibility qualifying as one who can be depended upon always.

The Administrative Vice-President, Mrs. Charles H. Parkes, keeps us up to the minute regarding all national plans and movements and our relation to them. The Missions Vice-Presidents, Mrs. C. W. Peterson and Mrs. L. A. Vinnedge, make vivid the missionaries who are our particular interest and their work. These two publish several times a year the *International Mail*, a four-page sheet with letters from missionaries and items about their work, which seems a successful way of passing on to many the joy of direct word from these our ambassadors.

Very gratifying has been the increase in new chapters of W. W. G.'s and companies of C. W. C.'s; without doubt due to the tireless energy of Miss Florence Kennedy and Mrs. E. S. Osgood. Mrs. J. W. Hoyt swings the District into great activity in the matter of Missionary Education and Reading Contest.

The Departments of Literature, White Cross, Christian Americanization, College Counselor and Deputation are functioning with much success. The District will meet its quota for the Golden Anniversary fund.

A gala occasion during the year is when the members of the Board give a luncheon for all the missionaries in and near Chicago—all foreign missionaries who are in Chicago on furlough and all home missionaries who are available. This is held in one of the large hotels, and with corsage bouquets for our guests and tables gay with flowers it is a truly festive affair, but with a something about it which marks it as different from many occasions which are festive.

The annual meeting of Central District this year will not be of the usual type for it is to be confined to a morning business session the day preceding the opening of the Northern Baptist Convention. We shall major this year on persuading every woman in the District who can do so to attend the Convention, trusting she may acquire information and enthusiasm which will carry the work with a rush next year. Central District is thrilled at the prospect of entertaining the Northern Baptist Convention within its territory and there will be a glad welcome and a sincere one for every one who will attend.—*Mrs. Washington Laycock*, President.

### Early Morning Prayer

Luke tells us a story of a blind man which has in it a lesson on prevailing prayer. The man's cry was "Son of David, have mercy on me!" The Divine Healer asked the beggar to specify his need, that it might be granted. "What," He asked, "do you want Me to do?" "Lord," came the answer, "That my eyes may be opened!" and the prayer was answered.

In a missionary meeting an old lady prayed, "Lord, have mercy on the heathen!" I wonder if the Lord would not have answered, "I have had mercy. That is not what you are praying for. What do you want Me to do?" Are we willing to pay the price of *intelligent* prayer for missions?

In a letter received from Rocky Mountain District we learn that 278 Baptist women in Denver are members of prayer groups.

### REQUESTS FOR PRAYER

Pray for the Baptist Church in Eastport, Michigan, that the membership may increase in numbers and in spirituality, and that the proper equipment for church worship may be provided.

Pray for Miss Mercedes Romero, a young Nicaraguan woman who was converted through the earnest prayers of her mother and brothers, had her missionary training in the States and has just returned to Central America as a missionary among her own people. Pray that she may be given strength and wisdom and courage.

Pray for the missionaries of the Woman's American Baptist Foreign Mission Society who will have to carry extra burdens since 32 who were in active service last year will not return to their work this year on account of the serious financial situation, and no new missionaries are being sent to take their places.

### THANKSGIVING FOR PRAYERS ANSWERED

East Central District women are rejoicing over prayers answered in the recent appointment of secretaries of departments in our women's work carried by Ohio and West Virginia.

Our missionaries among the Mexicans in Los Angeles express their gratitude for all the blessings in the work and answers to their prayers. It has seemed long to wait but they can see now that God has given the increase according to His promise.

### "Sowing the Seed"

Suggested program to use with the *Book of Remembrance* during the month of May.



**"Sowing the Seed"**

Hymn: "O, Word of God, Incarnate."  
"I Love to Tell the Story."

Scripture: Isaiah 55:6-13.

Prayer: See special requests in the *Book of Remembrance* under the date of the meeting.

Leader: Announce that the program is based on the Bible work in Home and Foreign fields.

Two-minute speeches on the following:

The work of the American Bible Society. (See anniversary date, *Book of Remembrance*, page 52.)

The Bible Work of the American Baptist Publication Society.

Colporter and Chapel Car Missionaries. (Pages 28, 43, 81, 87, 94, 105, 127.)

The Work and Training of Bible Women. (Pages 28, 58, 97, 45.)

American Baptist Mission Press, Ran-  
goon. (Page 133.)

Translation of the Bible, by Dr. William Ashmore. (See *MISSIONS*, Dec., 1926.)

Roll Call: Members respond by giving one fact concerning the work of translators. (See anniversary dates, pages 19, 29, 33, 56, 75, 95, 106.)

Closing Prayer: Thanksgiving for the triumphs of the Gospel.

Hymn: "Sowing the Seed." ("Songs of Joy.")

Supplementary literature, *The Missionary Quiz Book*; *The Evangel in Burma*, 25c.; *Bible and Kindergarten Training School*, 5c.; *Story of the Colporter Missionary*, 5c.; *On the Rails with the Chapel Car*, 3c. Send to the American Baptist Publication Society, Philadelphia, Pa., and to the American Bible Society, Astor Place, New York City, for helpful free literature. *Book of Remembrance*, 25c. Order it from the nearest Literature Bureau.

we have two classes, one for men and one for women. We have found a distinct advantage in a separate men's class.

Everyone gathers in the prayer meeting room at 8:00 o'clock where a 45 minute devotional period is conducted by the pastor. This period is much after the fashion of the oldtime prayer meeting, with opportunity for testimony.

Frequently stereopticon slides illustrating the work taught in the School of Missions have been shown in this period.

Attendance for the evening has ranged from 100 to 200, with almost always more than 100 in our mission classes.

It is by far the most successful effort to teach missions in the church we have ever tried. The only caution necessary is that the arrangements be very carefully made and that the teachers in the School of Missions be chosen with discrimination."

**School of Missions at Mason City, Iowa**

Rev. Arthur C. Wichenden, pastor of the First Baptist Church, writes concerning a Church School of Missions recently held in his church: "Last Sunday evening this church closed its first School of Missions. The attendance in the classes started with 135 on the first evening, and closed with 164 on the last, the average for the six sessions being 150. The assembly features were all very interesting and impressive and commanded a somewhat larger attendance than the classes, more than doubling our previous Sunday evening congregations. The debate by the laymen was on the question of the distribution of a hypothetical gift of \$50,000 for missions. Representatives of the various fields told why it should be allotted to their particular fields. The young women produced the drama, 'The Set of the Sail' by Anita B. Ferris. The women's group presented the pageant, 'The Challenge of the Cross.' The boys and girls on the final evening gave a very effective original pageant, entitled 'God's Rainbow,' which represented the various races and peoples coming to the Light of Christ and creating a beautiful rainbow. It was voted to make the School of Missions an annual institution."

The discussion groups comprised a men's group, women's group, young people's group, and intermediate and junior boys' and girls' group. Home and foreign textbooks were used, and a missionary address was given by Mrs. Carrie A. Robinson, special field worker for the Board of Missionary Cooperation.



## Department of Missionary Education

**Department Conferences in Northern California**

During the latter part of January an important series of conferences were held in Northern California. The team was composed of Miss Mary L. Noble, Secretary of the Children's World Crusade, Rev. Floyd L. Carr, Field Secretary of the Department, and Dr. M. E. Eubank, for years medical missionary at Hangchow. Dr. M. L. Thomas, Director of Religious Education, accompanied the team as dean, giving invaluable aid. Conferences were held in ten centers: Lindsay, Dinuba, Modesto, Hamilton Square Church in San Francisco, Twenty-Third Avenue Church in Oakland, Salinas, San José, Santa Rosa, Corning and Sacramento. The registered attendance in the conference groups averaged 66 persons for the series. The number present for the closing address of Dr. Eubank averaged over 100. Pastors and leaders were enthusiastic in their appreciation of the value of the conferences, which aroused interest everywhere.

**Church Nights with School of Missions**

In a recent letter from Rev. Frank B. Fagerburg, pastor of the First Baptist Church of Springfield, Mass., there is the following account of an interesting

development. "Our church is having its sixth series of Church Nights with School of Missions. We have found this plan unusually interesting and helpful. Our work is nothing new, but in the event that it may help some others in their plans I shall briefly describe our program.

In the fall we have our Foreign Mission study course in a series of six prayer meeting evenings. The Home Mission course follows in a similar series late in the winter. A cafeteria supper is served from 6 to 6.50, for which the cost has been kept down between 25c and 35c. We have distributed the work among different groups of women so that no one group has more than one supper of the series. It is also well to hire as much help as possible so that when the supper has been served the women can be relieved to enter into the evening's activities.

From 6:50 to 7:20 a social period is planned, usually graded into groups for children, young people, and adults. As a rule just an informal entertainment period is better for the adult group. From 7:20 to 8:00 the School of Missions is conducted with classes for children, young people, and adults. Except in instances where an unusually good teacher has been procured for the adults

### Why Should My Church Report?

April 15th is the date when reports of the year's educational activities are called for. Whether a church has done much or little, there should be enough denominational pride to wish to have its efforts go into the summary.

A certificate is issued to every church which puts on sufficient program to win 100 points on the Standards of Missionary Education. A beautiful loving cup goes to the District which makes the best record along this line and fifty new books to the District doing the best work in the Reading Contest. Numerous District and State trophies are awarded in recognition of work done.

Every report is important. More than that, it is important to have that report include all the Missionary Education activities, every mission study class conducted, every program given, every book read, etc.

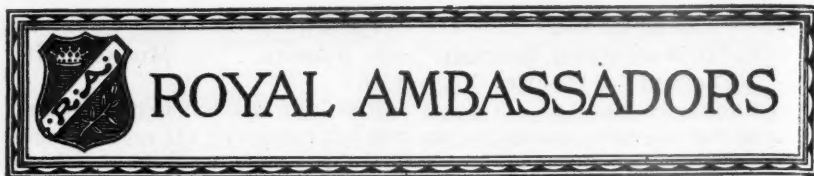
These reports list as many activities as possible to give every church a chance to show what it has done.



EDWIN JUDSON CHAPTER R. A., NORWOOD, RHODE ISLAND

### How Can Reports Be Made Interesting?

Frequent requests come from program planning committees for novel methods of presenting reports. Mrs. Marshall K. McCosh worked out a plan for the Pennsylvania State Convention which proved successful. This has been printed under the title "The Way of Knowledge." It is a simple pageant which introduces the reports of Mission Study, Reading Contest, World Wide Guild, Children's World Crusade and Royal Ambassadors. Blank spaces are left in which the figures for the particular area may be easily inserted. We recommend it for use in District, State and Association meetings and by a few omissions it can easily be adapted to the use of the local church. It can be obtained from the Department of Missionary Education or any of the Literature Bureaus and Branch Houses of the American Baptist Publication Society.



### To High Counsellors and Chief Counsellors

We are indebted to Rev. William J. Cusworth, the High Counsellor for New Jersey, for a fine outline on "A Study in the Life of Christ as the World's Greatest Hero." This outline was prepared especially for the Royal Ambassadors and was used by Mr. Cusworth in his own Chapter. The outline is composed of the following divisions: Preface; Introduction; The Self-reliance of Jesus; The Self-control of Jesus; The Fearlessness of Jesus; The Meekness of Jesus; The Bold Enterprise of Jesus; The Vocation of Jesus; Jesus as Center Figure of Prose, Poetry, Drama and Life; Jesus, the Greatest of Heroes; What Jesus Means to Me. This outline may be secured in multigraph form for a nominal cost from the Department of Missionary Education.

### A High Counsellor at Work

A recent letter from Rev. W. T. Turner of Idaho, includes the following interesting sentences: I have just returned from a trip to Hailey, where I organized a chapter of Royal Ambassadors, and to Shoshone where I reorganized a chapter.

At Hailey we had a fine banquet served by the ladies and young people. Judge Houston, the Probate Judge of the County, was present as one of the advisors as well as the pastor, F. O. Hess. I believe we did a fine piece of work there. Our chapter in Ustick, under the direction of Rev. E. C. Knicely, has a membership of over 20 and is doing wonderful work. A lot of their work is being done jointly with the W. W. G.'s.

### Important Luncheon at Los Angeles

On Tuesday, February 8, a group of twelve Southern California leaders of boys' work met for a luncheon in Los Angeles, in response to an invitation from Oliver D. Cummings, Director of Religious Education in Southern California. Among those present were Ralph G. Cole and Maurice Hodge of the First Baptist Church, Los Angeles; Gustavus Schneider and William R. Litzenberg of the First Church, Pasadena; Leonard D. Stokely of the City Mission Society, Los Angeles; Elmer Waite of the First Baptist Church, Long Beach; Harry Kern of Glendale; and W. Earle Smith of Ontario. Mr. Smith is chairman of the State Board of Christian Education and our High Counsellor of Southern California.

Field Secretary Carr presented the program of the Royal Ambassadors, explaining the two courses available, one on Missionary Heroes of all denominations and another in preparation, on our Baptist leaders and institutions to be known as "Comrades in Christian Service." Emphasis was laid upon the fact that these programs provide material for the use of organized classes, department groups, Scout troops and Pioneer units. It was further explained that any group using other organization plans could enroll as chapters of Royal Ambassadors, on condition that they use the missionary program once a month. Deep interest was manifested and it is certain that a number of units will cooperate with the Royal Ambassador program.

### An Ambassador's Version of Hebrews 11:32-40

And what shall I more say? for the time would fail me to tell of John Williams, who through faith subdued kingdoms; of John Paton, who wrought righteousness; of Hudson Taylor, who obtained promises; of Mary Slessor, who out of weakness was made strong; of George Mackay, who waxed valiant in fight; of Robert Moffat, who turned to flight the armies of the aliens; of Henry Martyn, who was tortured, not accepting deliverance; of Adoniram Judson, who had trial of bonds and imprisonment; of Raymond Lull, who was stoned at Bugia; of James Chalmers, who was sawn asunder by cannibals; of Horace Tracy Pitkin, who was slain with the sword; of David Livingstone, who wandered about destitute, afflicted, tormented; of James Gilmour, who wandered in deserts and in mountains, and of Robert Morrison, who obtained a good report through faith, but received not the promise, and who through us is made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us.

## WORLD WIDE GUILD

"Don't let your good spoil  
Your better or your best."

How about it as the end of the year draws near? By the time April MISSIONS reaches you there will be not more than three weeks left for most of you to make your year's good record either better or best. The Reading and Theme Contests close April 15th.

Dates to remember!!

April 15—Close of Reading Contest!

Report immediately thereafter to Miss Alma J. Noble, 218 Lancaster Ave., Buffalo, N. Y., that your Chapter has qualified for the—year. Be definite. Give name of Chapter and Church. State which year's picture you are entitled to. If you do not receive an acknowledgment of your letter stating that your report is on file at 218 write again. Absolutely no credit given for reports received after July 1st. Send them in by May 1st.

April 15—Theme Contest closes!

Send your Theme immediately to your state secretary. If you do not know who she is write to 218 and find out.

April 15 for Annual Report blanks to be turned in to Association Secretaries. If you failed to receive a blank send her a report giving the following information: Number of Chapters in your church; number of members; number of program meetings held; number of Mission Study classes; did you contribute to Golden Anniversary and to the whole denominational task? Number of members entering Reading Contest; number of books read. Did you do White Cross work? Did you do Christian Americanization work? Number of homes in which MISSIONS is taken.

April 30 last day that your money can reach your state office.

Of course the 40 per cent of your quota which was for the Golden Anniversary was sent long ago to the G. A. finance chairman of your state, but what about the other 60 per cent which is for the whole denominational task and is to be sent through your church treasurer to the State Promotion Director? If you have not sent it all, remember that the days are gliding swiftly by, and time your last remittance so that Uncle Sam can surely get it to the state office not later than April 30. We are expecting Guild girls to be forehanded and have it all sent in by April 15.

May 30. Announcement has already been made of Guild and Crusade Day preceding the N. B. C. We're in for one glorious time that day. Refer to W.W.G. Department of March MISSIONS for all details as to program and entertainment, and if you wish further information write directly to 218. Above all, plan to come. Have you had the lovely Guild Poster announcing Guild Day? The drawing of the Guild Girl was designed by a very Worth While Girl in Syracuse, N. Y., Miss May Gardner. She started her Guild career in the Junior Chapter and her fervor has grown with the years until now she is a student in Syracuse University. Since she is a loyal Guider she has placed her artistic endowments at the service of her Master. If your Chapter has not received the Poster send for it.

I expect to receive a letter from Miss Davidson for MISSIONS in time for this number, but if it does not come, personal letters and cards tell of a glorious trip, beautiful boat, gorgeous swimming pool, pleasant companions, and keen interest in the many people of many lands. She always adds, "But I shall be happy to get

back to the Guild girls." Those of you who come to Chicago will see her fresh from the steamer.

One word about that lovely group of girls from Porto Rico. Aren't they fine, and what do you think of that letter, and of their up-to-date costume and program, and their gift to our work in addition to what they are doing for their own Island people? They surely are Worth While Girls, and we are proud to claim them as our Guild sisters.

*Sincerely Yours,  
Alma J. Noble*

### Western Pennsylvania's Rally

It was the first real State Rally lasting over a week-end since the one held at Rankin House several years ago, and it was a great success.

The new state secretary, Mrs. M. R. Sheldon, proved her efficiency at every turn, and she has certainly won the love of the Guild girls and leaders of Western Pennsylvania. The Rally was held in the First Baptist Church February 4-6. Such hospitality! The local committee had anticipated every need and even desire, and such a welcome atmosphere gave us a good start.

The home missionary was ill and could not come, but Miss Ruth Hall of China did some extra speaking, as did Alma Mater, and two association secretaries—Mrs. Smith of Pittsburgh and Miss Bissel of Connellsville—filled in at the last minute to complete the toast list, so the program moved off perfectly. There were 165 girls and the discussion of Guild Methods for two hours on Saturday morning showed that interest was keen and determination strong for better Guild work another year. The banquet was not only pretty to look at and good to eat, but was so happy and jolly and full of song and cheer. It was a most heartening and hopeful Rally.



WEST PENNSYLVANIA W. W. G. STATE RALLY, HELD AT NEW CASTLE, PA., FEB. 4-6



### Our First Word from Miss Davidson *Algiers, Africa.*

This is the first place where we see any Mohammedan women, and it is so fascinating. The women here wear the large white Turkish trousers and of course are veiled. They wear no stockings but wear anklets, and strange as it may seem some of them wear high-heeled French slippers. The combination is rather odd. The better class of women wear silk costumes, but by far the greater number wear plain white cotton, and not so very white at that. Quite a number of them have their chins and foreheads tattooed.

Keeping house in Algiers should be quiet simple, since they have very little furniture in their houses—no chairs, only a few low tables. It is interesting to see the women gathered around the fountains in the streets, filling their large earthen jars with water and then, balancing the jars on their heads, going rapidly up the steep streets.

The women are very careful to keep their faces covered, and as the Christian people pass some of them turn their faces to the wall or completely cover their heads that they may not be seen by them. They seem to have so little in their lives to make them happy, and I wonder if the faces behind the veils are sad.

The little girls of the poorer classes are not sent to school, but many of them work in Oriental rug factories. It is a tragic sight to see girls under fourteen years of age sitting before a loom all day long, making rugs for ten cents a day. No wonder so many of them have stooped shoulders and eyes that are almost beyond medical aid.

The Moslem women, however, have considerable freedom here. Everywhere you see them, riding on the street cars, shopping in the bazars, and riding in carts in the country side, and we may hope that this freedom is only the beginning of a richer life for them.

In Palestine and Egypt I shall visit some of the Mission schools for girls, and then I will be able to tell you of the life of these privileged Moslem girls. They offer us a real challenge to share our Light with them.

*Mildred Davidson*

### Year Books and Calendars

Some very attractive year books have been made by chapters, two of the most original from Fremont, Nebraska. It is a story of this year's work, month by month, illustrated cleverly with pictures



W. W. G., SAN JUAN, PORTO RICO

showing different types of work done by the Chapter, and at the end kodak snap shots of the girls taken at different times.

Make your book loose-leaf, with an attractive cover design. Let the Foreword be printed in a panel form, and use some such paragraph as the one in the Fremont Year Book: "In this Book the Guild Girls endeavor to show you what we have accomplished this year, trying to do our best to make our Candle shine for others and to live a life of Service for our Master."

A very beautiful calendar came from Fall River, Mass. It was done on a medium weight light blue bond paper. The covenant was printed in the upper right corner, while an original drawing of a beautiful white rose and bud and stem was on the left. Under the covenant was the imprint of the five pointed star, and below a small calendar for the current year. Use your girls who can print well and who have artistic ability, and every Chapter has them, and make a feature of year books and calendars. The latter may be used for invitations. Another variety of Chapter calendar comes from New Jersey in the form of a twelve-leaf calendar giving on each calendar month the date of Guild meeting, subject, leader, or other items.

### Good News from Porto Rico

*My Dear Miss Noble:* I am pleased to enclose herewith a small contribution of \$3 to the great work of the W. W. G. This is from the Chapter in the Baptist church of San Juan. I am also enclosing a snapshot of the Guild on the day we embarked in the dream ship. The officers of the steamer are in their attire, also the other girls in their W. W. G. uniforms of white dresses with the blue monogram embroidered. We have enjoyed the study books very much this year, working them out through the unique suggestions in the program book. I hope our

contribution may be greater next year. Our gifts also go to the work on the island and through the church. I have been trying to get the girls to translate the study books in Spanish. Can you tell me whether there is any prize offered for such to stimulate their interest?—Alice L. Ryder.

### Be Sure to Read this Letter

*Greenwich, N. Y.*

*My Dear Miss Noble:* Some time before Christmas I wrote you that our Guild had paid 70 per cent of the quota. Now I am glad to say that we have paid it in full, as we made our last payment January 10th. The lovely Golden Anniversary Tree with its fifty Golden Leaves—one leaf \$1.00—was displayed on the church bulletin board for two Sundays. Our pastor drew the attention of the church people to it, and many commented favorably upon our having raised the quota this early.

We have a Guild Pew in church, for the use of visitors. There is a little card in the seat which says, "This pew is cared for by the World Wide Guild of Bottskill Baptist Church. You are most welcome." There are two hymn books in the seat with our name on the fly leaf and we try to have a "hostess" there at least two Sundays a month.

Only twice have girls from our Guild gone to the Keuka House Party. Last year three of us went, and we decided then that we would send two girls this year because we were convinced of the value of Keuka. We already have \$31 as the result of a food sale toward our Keuka fund. I know personally that nothing else could have given me such inspiration for this year's work as did the contacts last summer with the Guild leaders and the missionaries. We wish every member might have it.

We have had new members at every meeting since October and our girls are working splendidly.

Just now I am having a special drive for new subscriptions to *MISSIONS*. I have a committee of three at work.—*Pearl Townsend.*

#### A New Idea from California

The World Wide Guild of the First Swedish Baptist Church, San Francisco, held its annual dinner Thursday evening, January 13. There were 20 members present and several visitors, including Miss Adela Ballard. The tables were decorated in Guild colors, white cloth with a strip of blue tissue paper down the center, several vases of white flowers and blue candles in crystal candlesticks.

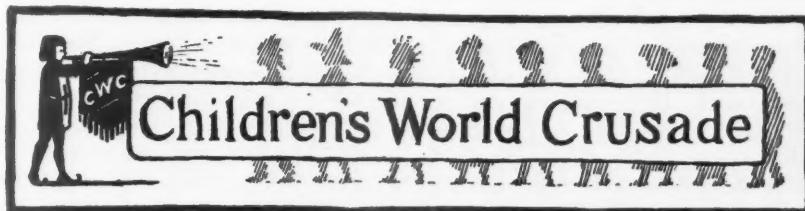
It has been previously decided that this year we would take subscriptions to our missionary pledge, instead of raising the money for this purpose in the usual way by giving an auction. This subscription was taken in a unique way. The music and words of "We've a Story to Tell to the Nations" had been printed on the blackboard. This song was first sung in unison. Then one of our girls offered the notes in this song for sale at the rate of \$5 per quarter note. These "notes payable" were rather unusual in that they did not have to be signed as most notes do and yet they are all as good as gold. One hundred and fifty dollars worth of such notes were sold within ten minutes. Some of our members were not present so we expect to raise this total to \$200—\$100 of which is to be paid before April 30.



KINDERGARTEN CHILDREN, SWATOW, CHINA

(Taken by Miss Alice Drake, C. W. C. Secretary, North West District)

After this little "financial time" together, Miss Adela Ballard, who is our very own missionary in that she is the home missionary assigned to our church, told us several interesting experiences of her work.



#### Alice Drake An "I" Witness in China

These extracts from a letter from Miss Drake, our C. W. C. Secretary for Northwestern District, Minnesota, are vitally interesting to us all, so I share them with you. She writes after having visited Japan, Korea, China and the Philippines, as she is on her way to India.

"In spite of the fighting in China we were able to visit every place we had planned to, except Canton. There was a thrill in venturing forth to Swatow, for just a few days before we started the sister ship to the one we were taking was captured by the pirates on the way to Swatow and the passengers and crew had a very exciting time of it. We were the only foreign passengers on our boat and they surely had us barred in. Iron bars and gates shut our quarters off from the rest of the ship, and two heavily armed Indian guards patrolled the deck all night. However, we went and returned in safety.

Of all places we visited, I think Swatow is the most beautiful. The location of the mission houses is ideal, up on the hillside among the rocks and pines, with a beautiful view of the bay below, on whose waters is every conceivable kind of boat, from the little sampans with their huge sails to ocean liners and warships, with the stars and stripes waving in the breeze, giving us a thrill. We visited the kindergarten and orphanage and W. W. G. building. We talked with the W. W. G. officers. I never saw a finer looking or more earnest group of girls than they were, and any Guild could be proud to have them for officers. They told me that they had an overflow attendance at each meeting.

And now for our part of the work at Swatow. The children are just as fine as the girls and would make splendid Crusaders. How I wished for you when we visited the kindergarten and orphanage. The children are so adorable and such earnest Christians. Miss Sollman, their missionary, says their morning prayers, when each takes part, are an uplift for the day. They were excused from les-

sons for a few minutes so that I could take their pictures.

A year ago, when the anti-foreign and anti-Christian movement was at its height and all public worship was forbidden, one of these orphans, who was rescued from the tidal wave disaster three years ago, got out on the balcony of their building and called down to the guard below: 'If you won't let us worship the one true God in public, we'll do it in our assembly hall. And if you won't let us worship Him there, we'll worship Him in our bedrooms. If you won't let us do it there, we'll worship him behind our mosquito nettings. You can't keep us from worshipping the one true God.' The missionary feared for the result, but she was so cute and earnest that the soldier let it pass."

#### For the C. W. C. Bulletin Board

The following stories are given us by Mrs. E. S. Burket of South China.

##### "ABSTAIN FROM APPEARANCE OF EVIL"

Two little sons of our native pastor, aged five and three, and named "Light of Truth" and "Light of Grace," have a very sweet faith in Jesus. The family meets in a certain room for worship always and when the younger boy was very, very sick, Light of Truth, who had been missed, was found in the worship room pouring his heart out in prayer for his little brother. Once their father, Mr. Lian, came home with some odoriferous incense, with which he intended to smoke out mosquitoes. It was like the incense used to worship Buddha. Both boys were indignant. "Why do you bring that incense to *this* house? We do not worship Buddha. We worship God."

##### "A LITTLE BLESSING"

A small girl aged five, granddaughter of a Bible woman, was asked to say grace at the table. She bowed her head and said devoutly, "God bless my grandma, bless my mama and bless me." Then briskly she added, "That'll be a-plenty. Amen."



### "ELIZABETH BURKET'S FIRST SERMON"

Hearing a loud noise in the Chinese street, Elizabeth, aged six, ran to the windows and asked a man outside what it was. He said it was connected with the idol worship. "Oh," she said, "I wish they wouldn't do so. We should all worship God. Everything was made by God, trees, mountains and even our bodies were made by Him. He can do anything. Idols can do nothing. They can't see, they can't talk. They can't hear. God loves you very, very much. He has given you a house to live in and rice to eat. More than that He has given His own only Son to die for you, to save you. If you come to the church they'll explain it to you much better than I can." He promised surely to go, and Elizabeth was happy.

### A Letter from Miss Davidson

Algiers, Africa.

*Dear Crusaders:* After seven days on the ship we come to Madeira, a very beautiful island off the coast of Africa. It is very warm here and the flowers are beautiful. The people hang their birds outside above the doorways and it is so lovely to hear the birds singing. When our ship first came into the harbor it was soon surrounded by dozens of row boats filled with men and boys. The little boys called out "Ten Cents, Señorita, high dive," and then when some one threw a dime or nickel into the water, all the boys jumped out of the boats and into the water to see who would get the money. Then we took a train up to the top of a mountain and came down the mountain in a sled that looked just like a big bas-

ket. At first it made us a little bit frightened and then when the sled began to go faster and faster, it was such fun. You see, you can have a ride on a sled there even though they never have any snow. The little girls and their mothers make very beautiful embroidery called "Madeira work." Perhaps your mother has some that she can show you.

After two more days we come to Algiers on the northern coast of Africa. The people here are called Arabs. The boys dress quite as you do, except that they wear red hats called fezes and most of them don't wear any shoes at all. The little girls and their mothers wear white robes made of yards and yards of material and have a white veil over their faces so that all you can see is their eyes peeking out at you. The fathers wear a large brown or white robe with a peaked cap on it, and they look just like great big bags walking along.

The Arab dentist here has his shop out on the street, under a sort of tent, and on a piece of cloth he has spread out his instruments for pulling teeth, and besides them hundreds of teeth that he has pulled out. I should think it would frighten an Arab boy or girl very much to go to that kind of a dentist. The barber has his shop outside, too, and there he sits on the street, with his combs and scissors waiting for a customer.

The streets are very narrow and have steps in them because it is so hilly. Of course there are no automobiles, but plenty of donkeys because they can walk up the steps. Down one of these narrow streets we came to an Arab school. Such a noise the boys made as they studied out loud. When the boys go into the school,

which is only one room, they take their shoes off and leave them at the door, but they leave their hats on. Then they sit down in a circle on the floor and the teacher gives them a big piece of wooden board which has Arabic writing on it. The teacher himself sits on a little raised platform in front of the boys and reads the lesson out loud and the boys repeat it after him. It isn't a very quiet school, and I should think the boys would get very tired sitting on the floor all day long.

Now we are on our way to Palestine and Egypt where there are many Arab children. When we get there we will ride on big yellow camels and will visit some of the girls in the Mission schools. Next month I will take you there with me.

*Mildred Davidson*

### News and Views

*View 1.* The picture of the fascinating Chinese was taken at Swatow by our own Alice Drake. Being a district and a state secretary of the C. W. C. she knew just what children to photograph and we hope she will send us some other pictures of our friends across the sea.

*News 1.* When I was in Sacramento, California, I was given a drive around the city. Instead of being shown just the lovely streets and houses, I was taken to the Art Gallery, which was most interesting because of some rare old masterpieces, and to the old Fort, where I saw the original adobe walls and buildings and some of the covered wagons, and stages of a later date. In this Fort many pioneers found refuge from the enraged and abused Indians, whose friendship had been turned to hate by the avarice of



C. W. C., SECOND MILO BAPTIST CHURCH, PENN YAN, N. Y.



some of the early settlers. I thought as I left there how much we owe to the Indians for the sins of our forefathers, and how much we owe to the pioneers who opened up this country at such a price of hardship and bravery, and how we should express that gratitude in service to our country and her people. Just at that moment we came to this news item, a Buddhist church, right in the heart of Sacramento. We went in and were shown around by a nice Japanese boy. The church looked not unlike our small Christian churches, with seats and a melodion on which three twelve-year-old girls were trying to play a popular tune. Instead of a pulpit there was the shrine, with gold papers hanging profusely around what looked like a teakwood cabinet decorated with gold designs, surmounted with a golden dome. There were bowls of incense burning, and I asked it if was kept burning all the time. The boy shrugged his shoulders and said, "Oh yes, but you know it goes out. You can't help that." Then he asked if we wanted to see the school and of course we did. There were easily one hundred children playing in the school-yard adjoining the church, and in the school-room we visited there were fifty children having a reading lesson. This was a funny thing. We have in our missions Christian Americanization classes to teach the foreign men and women English—and here was a Buddhist school teaching the Japanese children the Japanese language. The teacher read the account of how sugar cane was cultivated in California and the children followed the text with their fingers, beginning at what we would call the last page and from the upper right hand corner down the column. The boys and girls were very well behaved and everybody was polite to us.

*News 2.* Around the corner from this Buddhist church—and notice it is called a "church"—was our Japanese Christian Church. That is one of the places where we Baptist people are expressing our gratitude for our Christian heritage and our loyalty to Christ in trying to take the Gospel message to those who do not know Him.

*View 2.* The Heralds and Crusaders of the Second Milo (N. Y.) Church have had a busy time since they were organized two years ago. They are in one of the rural churches, many of which try to excuse themselves from the responsibility of doing children's work for that reason. But here is proof of the practicability and value of such work in such a church. I quote from a letter from their Leader:



MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here: .....

(Pictures must reach us by April 20) .....

#### February Prize Winners

Betty Flory, age 10, of Hemet, Calif., wins first group prize for the February picture, and Wren Barbe, age 13, of Fairmont, W. Va., is the prize winner in the second group. On the Honorable Men-

tion List are: Ruth Cummings, Newport, N. H.; John Wolf, Mayfield, N. Y.; Russell Kollman, Atlantic City, N. J.; Margaret Nadel, Brooklyn, N. Y.; Roberta Thompson, Colchester, Vt.; and Phyllis Rasp, Elkhart, Ind.

"The Heralds meet every three months, the Crusaders helping with their program. The Crusaders meet once a month, and during the summer oftener when possible. The Crusaders gave \$55 last year for missionary work, filling trains and directly to the benevolent treasurer. They sent postcards pasted to Miss May Herd, quilt blocks to Miss Hannah Wiggan, and a Christian box to George Lippincott. They have read some of the study books and some of the books from the travelling library and worked out the cross-word puzzles on Brave Adventurers, etc. They sell candy, have a social occasionally, and are planning to conduct a Sunday evening service in the near future. They have also put 120 golden leaves on the Golden Anniversary Tree."

You would just expect that kind of a report from such a fine looking group of boys and girls.

*News 3.* At Long Beach, California,

the Leader of the Jewel Band gave me some illustrative work which the Jewels had made. She had told them the stories of "Ah Fu" and "Kembo", giving them some real education. She had copied in outline the illustrations in the books and the children colored them. It was a very admirable use to make of those stories which should be in the heart of each of our Jewels. The other two books in the Nursery Series are *The Three Camels* and *Esa*.

*News 4.* Miss Olive Warren, 235 So. Weyler St., San Pedro, California, is a missionary among the Japanese. She just loves her work although it is hard. At one of my conferences which she attended I asked what the C. W. C. could do for her, and she said that she wants quantities of pretty postcards (not any comic ones) with plain paper pasted over the correspondence, scrap books and pricked cards with the colored thread for sewing. Let's see that she has some soon.

*View 3.* There has been a School of Missions in the Twenty-third Avenue Church, Oakland, and the junior class, taught by Mrs. Gould, the pastor's wife, has done some beautiful illustrative work. Some of the cut paper posters of Brave Adventurers are as lovely as any I have ever seen. They studied one year *The Merry-Go-Round*, by Margaret Applegarth, and made a regular merry-go-round out of a band box which turned on spools, I believe, with the animals and carts of the different countries studied set up on the bandbox ready to be loaded with the children eager for the bell to ring and the "ride" to begin. The American flag flew from the top of the canopy. These boys and girls are Crusaders now and will probably have an exhibit at the C. W. C. Conference Day in Chicago, May 30.

*View 4.* At the Sacramento Conference there was one table in the dining room set apart for the C. W. C. class. At every place there was a dainty card with the Crusader shield outlined dimly in black ink, and a red cross in the middle and in beautifully printed letters, this verse:

*To Miss Noble*

Welcome we our guest tonight,  
Our Noble children's leader.  
May this be our chief delight;  
To listen and to heed her.

Mrs. C. E. Bourdon, secretary for Sacramento Association, arranged the table, and her son, who has been a Crusader and is now graduated, made the place-cards. It was a very pretty attention and much appreciated.

*News 5.* At Santa Rosa, the Crusader Company of the First Church, in which we met, sat at our C. W. C. table. They had songs for each member of the Team, the whole Conference, their own Leader, and the C. W. C. Here is one to the tune of "Rig a jig jig, and away we go."

As I was walking down the street

Higho, higho, higho, higho,

A happy girl I chanced to meet

Higho, higho, higho.

She said she was a Crusader, a Crusader,  
a Crusader,

She said she was a Crusader, a Crusader,  
a Crusader,

And wanted me to join.

Rig a jig jig and away we go, away we go,  
away we go,

Rig a jig jig and away we go

To join the World Crusade.

*News 6.* The Crusaders of Forestville, N. Y., with fourteen members have been at work earnestly. They sent a Christmas box to Stewart, Nev., have five dollars in Golden leaves on their Tree and

are working for the Reading Contest Prize.

*News 7.* There has been a very lively interest aroused in the Kodiak Orphanage, and \$55 given by the children in the Watertown, Mass., Church, through the stories and information given in Sunday school by Mrs. Corey of that church. Although there is no Crusader Co. there, we appreciate what Mrs. Corey has done in developing an interest in this special field and in giving the children of the Sunday school an opportunity of helping so materially and so intelligently.

#### Use the Book of Remembrance

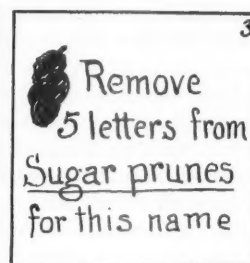
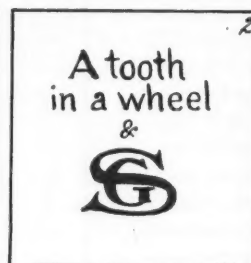
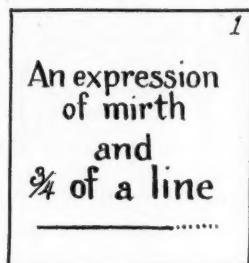
It is important that the children should be included in all the interests of the

church as a whole. They help with the Missionary Budget; they brought their gifts for the Ship of Fellowship; took the World Tour; are studying in the Church Schools of Missions, and here is a definite way for them to use the Book of Remembrance. Each month have a committee to find out whose birthdays come on the day of the Crusader meeting and then gather some facts about each and if possible get a picture, pencil sketch or some other, of each. Follow these brief facts with sentence prayers, the committee being the first to lead.

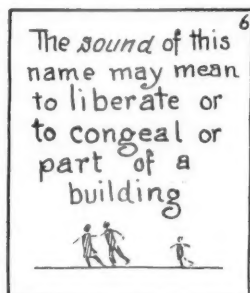
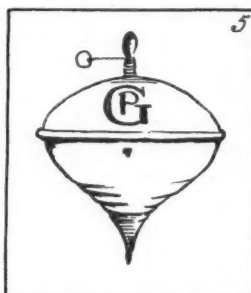
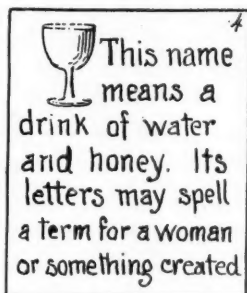
*Mary L. Noble.*

218 Lancaster Ave., Buffalo, N. Y.

## MISSIONS' PUZZLE PAGE



## NAMES OF MISSIONARIES



ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

### SERIES FOR 1927. No. 4

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1927, January to December:

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1927.

Second Prize—A subscription to *MISSIONS* for correct answers to four puzzles in each issue. *MISSIONS* will be sent to any address.

Send answers to *MISSIONS*, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than April 20th will not receive credit.

#### Answers to March Puzzles

1. Stanton
2. Skiff

3. Boyce
4. Evans

5. Case
6. Geis

## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON  
Granville, Ohio

### Our Program Commissariat

The sounds of the early spring time are not confined to the song of the robin, the hum of the vacuum cleaner, the thwack of the carpet beater; for the understanding mind discerns the deep undertone of program-makers, buzzing away over the new mission circle calendars. In the interests of the housewife's Great Annual Festival thus rudely interrupted, the following materials have been assembled in the hope that they may provide good food for a hungry army of mission circle workers. First and foremost,

NEHMEN SIE ACHT! ATTENDO!!  
ATTENTION!!!

The Forum Conductor is a simple home body like yourself. Order all supplies from your nearest Literature Bureau as listed on the inside cover of *MISSIONS*. In spite of this injunction printed in perfectly clear type in January *MISSIONS*, the Conductor was compelled to spend hours and oodles of postage relaying literature orders whose citations touched elbows with the printed announcement. Think of the irritated patrons pacing the floor, watching for the postman to bring those packets of leaflets! A literature catalogue (free) included with your order upon request, will open a wonder-house of rich supplies for the coming year.

### PROGRAM SEEDLINGS

For special occasions: (1) *Thanksgiving exercises* may be simple but attractive if everyone has an opportunity to take part. After a hymn of praise, ask each person to give a Bible verse of praise or thankfulness, or lead in a short prayer of gratitude (prime some beforehand to speak or pray concerning dominant themes). Then on a large chart or the blackboard, display a list of outstanding causes for gratitude, locally, denominationally, and nationally, having members previously appointed speak *one minute each*, without announcement, on these topics. After further music, present some exercise or story selected from the catalogue and bearing on the theme (six listed in catalogue).

(2) *Christmas*: Carols, piano or violin selections, stories and talks of the observance of the season on Home and For-

eign fields; sketches of women and children in other lands who are not in the atmosphere of the blessed Day; Christmas Hope—stories of schools and hospitals built with offerings from those with the Christmas spirit; articles and stories from current and past numbers of December *MISSIONS*; plenty of holiday decorations in the room. Eight numbers in the catalogue to select from, including a book of Christmas and New Year's songs.

(3) *Mothers' and Daughters' Day*: (a) Invite all mothers of the Sunday school, missionary society or even of the congregation, and have their children take part, the motherhood and childhood of other lands being the keynote. Plenty of material listed in the catalogue. (b) A banquet with color scheme of yellow (for the gold of worth) and white (purity)—candles, flowers, salads, etc., carrying out the combination. Each mother upon arrival adorned with a white paper cap, by her own or adopted daughter for the evening, caps having yellow star on front and yellow streamers. After the meal, daughters sing "Mother Machree" and "My Mother," mothers singing "Mighty Lak a Rose," "Irish Lullaby," etc. Address by a missionary or social worker, "Wanted—a Mother" (world need of mothering). Candle-lighting service: At the place of each mother, a small yellow candle, and at each daughter's a white

one. Under mothers' plates are pledges avowing their loyalty to the cause of their own home-motherhood and that of all the needy lands of mission fields. Under daughters' plates pledges to be true and loving to their own mothers, and to try to teach the nobler life to all girls within their reach (here and by proxy abroad) that the motherhood of the future may grow more Christlike. Lights turned off. From rear enters group of girls with tall, unlighted candles, led by one carrying a very tall lighted candle. Group assembles on platform behind leader, who recites a brief statement to the effect that she bears this light as a symbol of One who honored and taught the beauty of motherhood. She gives her light to her helpers who will, in turn, impart it to the candles on the tables, which are symbolic of homes. (This is carried out, each helper lighting the few tall candles on her table, and the mothers and daughters lighting their tiny ones therefrom). In this soft glow, the pledges are repeated, then all rise and holding aloft their candles, sing "America," "Home, Sweet Home," or any desired selection. (Adapted from "The Star in the East.")

(4) *Themes for toasts at banquets*: (a) Message; Heritage; Presage; Foliage; Courage; Verbage; Coinage; Homage; Dotage. (b) Our New Fleet of Battleships—Worship; Fellowship; Leadership; Apostleship. (c) Seven Lamps of Missions (using place cards of paper candles on brown bases, with orange flames, at 15 cents per dozen, at Literature Bureaus). Lamps of Knowledge, Giving, Achievement, Comradeship, Intercession, Consecration. Decorate with candles, lanterns, etc.



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**Mum Supper**—everybody, including waitresses, fined for a word, a laugh or even a smile, though as many mirth-provoking features (including costumes) as possible are incorporated. An "open season" presently, at which may be presented worthwhile material upon the repressed sisters of non-Christian lands.

### SCHEMES FOR INCLUDING THE DIFFIDENT FOLK

"All in a nutshell"—facts or statements, passed around in shells of English walnuts (carefully opened, filled and then glued or tied together, read by recipients. (b) Missionary Spell-down, on names taken from MISSIONS and previously given out to be studied at home or otherwise. (c) World News in Five Minutes—briefs culled from MISSIONS and given in one sentence each by many people. (d) Missionary Arrows—pithy statements similarly used. (d) Baptist or Missionary Pie—facts culled from MISSIONS used in the familiar Blackbird Pie. (e) A Missionary Salad—at close of brief program, pass large tray of green crêpe paper leaves to which are pinned or gummed slips bearing short incidents, pithy sayings, etc., bearing on the topic considered, to be read.

### LITERATURE PRESENTATIONS

For a dollar a year, the Literature Bureau will send to your address each new piece of missionary literature issued by the Board of Missionary Cooperation during the preceding month—over 100 pieces last year! If for a shorter trial, 25 cents for two months. Then order in quantity such pieces as are suitable and pass around a Take-One Bag at the close of each meeting (like the old grab bag), every person getting something good to take home and read. Or have immigration literature reviewed at a meeting by some one carrying it in a big colored handkerchief, like an immigrant's bundle. A beautiful program is possible with leaflet reviews by individuals dressed in the costumes of the countries to which the material pertains.

### READY-MADE PROGRAMS

On the study books, "The Second Century," "God's Dynamite," and "Our Templed Hills," 5 cents each.

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#### A Letter from Alaska

*Dear Friends:* We moved in November, or rather started to do so; it has taken us such a long time to get settled, but little by little we have made our new building a home for us all. Grace Hobbs, one of our first orphanage girls, was home for the Christmas holidays, and as she walked through our beautiful place she said, "My, I hope these children appreciate what they have!" The children are thankful for their lovely home, and in their prayers they praise the Father particularly for any boys and girls who have helped in any way.

When the workmen were here, one of them in fun called the new building a "hut." The boys took him seriously and exclaimed, "Oh no, you don't mean a 'hut,' you mean the 'palace.'"

The new furniture came on Monday, our washday, and we were so excited the washing had to stop. The children wanted to know where it all came from, and when the little red kindergarten

chairs came their joy was complete. One little tot grasped my hand, squeezed it hard and said, "Oh, aren't the people in the States the best folks?" And I feel the same way every time I sit down in the rockers sent to me. It is so much nicer to have a chair to offer my friends, instead of the bed, which used to be the case. We all surely thank everyone who helped in any way to give us this lovely home and furniture. When I think of it all, and the way the boys have developed since the Lord so marvelously saved them, I feel as though I must burst out singing, "Praise God, from whom all blessings flow."

Christmas Eve found the Orphanage in a happy stir. An immense tree stood in one corner of the boys' living room, and the lights sent out a soft glow. Close by hung the stockings, each having a name pinned to it so old "Santa" would be sure to make no mistakes. The big boys were all dressed in their Sunday best anxiously watching the clock—would six-thirty never come? The little boys were bubbling over with joy, for Ella was coming over to tell them their evening story. Ella, in a way, is their big sister, being one of the first K. B. O. girls, too, as well as Grace Hobbs, and

she is loved by the workers as well as the children.

Six-thirty finally came, and the big boys and girls, with Miss Fraser and myself, went to the beach where a large boat was waiting to carry us over to Kodiak, to the school program and town tree. We had reserved seats in front, and certainly enjoyed the program, the children particularly, as it was the first entertainment of the kind they had ever seen. We were all remembered by our Kodiak friends, and it was a very happy group who went aboard the boat and arrived home close to midnight, singing Christmas carols all the way.

Christmas morning the children were up bright and early, and the day was just one round of pleasure for them all. The boys were especially proud of their ice skates, and we have had unusually good ice this year, lasting for a straight month, which is very out of the ordinary.

Stanley, who is four and a half, wanted to know if he couldn't have a pair of skates this year, and when we told him he was too small, he wanted to know if his feet wouldn't be big enough next year for them. Just after Christmas little Johnnie walked up to me and said, "Mamma, please unfasten my skate."

## HISTORICAL BOOK READY

### FIFTY GOLDEN YEARS

by

Bertha Grimmell Judd

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2. Torch Bearers of Knowledge (Education).
3. Training for Service (Missionary Training School).
4. Houses of Friendship (Christian Centers).
5. Adventures in Friendliness (Christian Americanization).
6. The Way We Have Come (Organizational Development).

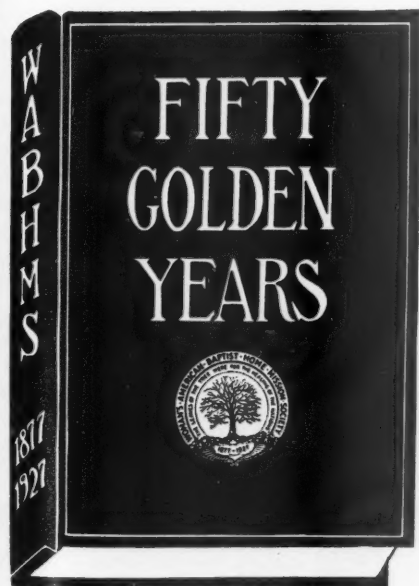
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He had skates, too, even if they were only imaginary.

The boys have been unusually well this winter. An epidemic of German measles broke out, but it was light, and none of the children were really ill. I thank you again and again for the good things you have made possible; and ask your prayers for Paul, our only boy outside the fold.—*Lucile McCrary, Boys' Housemother, Kodiak Baptist Orphanage.*

#### The Gorges of the Yangtse

On her way to missionary service in West China, Miss Ruth L. Harris went up the Yangtse River in November. She has written of some of the things which impressed her during this experience: "Leaving Ichang Sunday noon, we went at once into the Ichang Gorge, and from there on it has been one gorge after another, the longest being 24 miles. Here the river is, of course, very narrow, with the sheer mountain sides of rock coming right to the bank. The rock formations are most interesting. The mountain sides often have caves, the most interesting being one in the mouth of which stands a temple, one which opens high in a mountain with a temple beside it which can be reached only by going up through the cave, inside the mountain, and one huge one which the Captain tells us goes through to the other side of its mountain

and is used to store grain. The temples are scattered along in the most picturesque places, one pagoda at the top of a high peak, another out on a ledge which seems absolutely inaccessible. They are very beautiful buildings, too.

"Yesterday I took a picture of a 'refuge city' built in 1620 on a high, round rock formation at the top of a hill. A sheer precipice surrounds the town. There are only two ways to get up, one being through the caretaker's house. The place is now kept up by the Chinese gentry. The rapids through the gorges are thrilling. Our engine could not get us up over one place. We stood still, not advancing nor dropping back for fifteen minutes, with the engines working at full speed. A cable was sent ashore by throwing a rope, fastened to a rock, and then was reeled in pulling us along.

"We are still among the mountains, but they are sloping now, and the river is much wider, with some rapids still. The slopes are under cultivation a good deal, the people growing a lot of a kind of corn which is used in making wine. This is not the season to see the poppies growing, but we surely do see the results of it, opium being sold in every city, and the fumes of it coming up to us from below much of the time on the ship. The Captain says that in Szechuan it is the means of trading instead of money. Soldiers are

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paid in opium and things are paid for with it.

"Whole sides of the mountains all along the river are terraced for cultivation. I thought at first that such areas of terraces must be natural, but find that they have all been made. Another thing I have noticed is the way in which crops are put in as soon as the river falls and uncovers a new area. Of course the soil there is very rich. Now we are anchoring for the night close by a small village. The little sam-pams come alongside at once, even before we stop, and attach themselves, hoping to carry off passengers. They bring fruit and other things to sell, or other passengers. The boatmen take the greatest risks, coming out into the strong current, competing with one another, reaching out with their long poles which have hooks in the ends to get hold on our boat or on each other's small boats, often lining up six deep. Sometimes a whole family is living on a boat."

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### Federation Recommendations

Following are the recommendations adopted by the Federation of Woman's Boards of Foreign Missions of North America, at the annual meeting in Atlantic City, January 8-11.

To continue and make more effective the cooperation on which the Federation is based, it is essential that the work of every committee be carried forward during the coming year. In some instances it will be necessary to extend committee programs to meet existing needs.

The following recommendations were adopted:

1. That we give increased support to the expanding programs of the Women's Christian Colleges, other union institutions and the Committee on Christian Literature for Women and Children in other lands.

2. That we endorse the plans of the Committee on Home Base Cultivation looking to an understanding of the present task of foreign missions in its relation to world problems and to increased participation in our cooperative work. (a) Week end conferences. (b) Speakers' bureau for the aid of local federations, student meetings, women's clubs and civic groups. (c) Contacts between world travelers and mission stations.

3. That we endorse the plans of the Committee on Summer Conferences, representing a more intensive study of the needs of the constituency and new methods of educational approach. (a) Preliminary conference of leaders. (b) Democratic control and program making.

4. That we commend the work and report of the Interdenominational Industrial Committee appointed a year ago and endorse its recommendation that each Board appoint a special committee to investigate its industrial mission work along lines to be suggested by the Industrial Committee which may serve as a basis for future developments.

5. Deeply moved by the significance of the beginning of an international observance of the Day of Prayer in which we can pray with, instead of for, the women of the world, we recommend that this observance be extended to include larger numbers of women in all countries, looking forward to the time when Christian women can be united in a World Federation. That we endeavor to make this circle of fellowship as wide as possible in our own communities, including women of all races and nationalities. That we pray for the Convention on Faith and Order to be held in Lausanne in the summer of 1927.

6. That we render all possible assistance to the groups preparing through research and observation for the program of the Jerusalem meeting of the International Missionary Council in 1928, and that we make a renewed effort to increase the "tides of spiritual power" which alone can ensure its success and vitalize the life of the Christian Church.

### Changes on Home Mission Fields

During the last two months the changes in home mission-fields have included the resignation of Mrs. Ida Anudsen Breeding, long-time missionary among the Norwegians in Brooklyn; of Lola Leabres, missionary at Cayey, Porto Rico; of Rosalie Olson, nurse at the Baptist Hospital; of Miss Mary A. Hyndman, so long connected with Aiken Institute, Chicago, as headworker. Miss Bertha Nicolet, the only missionary to the French, has been transferred from Manchaug, Mass., to work in Rhode Island.

The following have been appointed: Rebecca Delgado, a graduate of the Normal school, Colegio Bautista Howard at Puebla, Mexico, as teacher in the mission school of Mexico City; Charlotte Wilson as kindergartner at the First Italian Baptist Church and Community House, Philadelphia; Mrs. Young Nom as worker at Chung Mei Home, Berkeley; Helen Farquhar as temporary associate with Grace Mei Eaton in the Fireside School work in Nashville, Tenn.

### Baptist Seminary in Bucharest

BY PROFESSOR V. PRODAN

The Roumanian Baptist Seminary, located in the heart of Bucharest, the capital of Roumania, is fulfilling a need long felt by Roumanian Baptists. It is the only institution which the Baptists of Roumania have for training young men and women as Christian workers. While there are between 17,000 and 18,000 Baptists in Roumania, very few of them are well-educated. It is the hope of these earnest Baptists that this Seminary will equip their young people so that they will have an educated ministry and missionary force.

There are in Roumania nearly 17,500,000 people, most all of whom are under the domination of the Greek Orthodox or Greek Catholic Church. The great need for true faith in Christ and real Christian living can be understood best by those who know conditions as they are. The Baptists are the only evangelical body who have made a successful appeal to the Roumanians. In order to reach the millions of unsaved Roumanians, the Rou-

manian Baptist Seminary, like the Roumanian department of the International Baptist Seminary in East Orange, is training workers to preach the gospel wisely and efficiently. The new building, completed in 1924, is a beautiful and well-built structure that is a credit to the Baptists of Roumania.

To Prof. Toma Slev the Roumanian Baptists have entrusted the supervision of the Sunday schools, the young people's, women's, and choir societies—over 360 societies in all. He takes care also of the editorial work of the two Roumanian periodicals—one bi-monthly and the other monthly. He does all this work besides the six courses that he is giving in the Seminary and the work he is doing for his doctor's degree.

Speaking about MISSIONS—which shows the great influence of our excellent magazine and the far reaching service it is rendering—he says: "MISSIONS has rendered us a very real service. From it my wife has translated different interesting news for our periodicals. Please express to the editor our sincere appreciation for the service he has given us through it."

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### A Six Months' Campaign in Detroit

Upon invitation of the Detroit Baptist Union on July 1 last, Rev. Earle D. Sims, church invigorator of the Home Mission Society, visited the Halsey Baptist Church of Detroit.

This church was organized six years ago yet Mr. Sims found it with 18 members, worshipping in a basement on which there was a debt, and the church without a pastor. Mr. Sims preached every night in the basement for the month of July, visited every home in the neighborhood, and made a thorough survey of the field. There were a number of additions to the membership and money was raised to start a church home. Then Mr. Sims got out his tool chest, donned overalls, led all the forces he could muster, and worked till a modern house of worship, 32 x 66, with basement, large auditorium with gallery, ten class rooms, kindergarten, parlor and kitchen, was completed and equipped.

The invigorator labored all through the days with tools, worked at desk at night, and preached every Sunday, conducting all the work of the church. Services were held in the Odd Fellows Hall, and Mr. Sims lived in a little cottage near the church lot. The building is now valued at \$15,000. On December 10 an "opening" was held, and revival meetings were begun in the new building. On December 19 the dedication took place, and Dr. H. C. Gleiss preached the dedication sermon. Next day the Halsey Church entertained the Detroit Pastors' Conference, and 44 ministers were guests of the little church. There were 24 new members added to the church; the Sunday school increased from 20 to over 60; a B. Y. P. U. and Woman's Baptist Union were formed, pastor's salary raised and Dr. M. H. Pettit called as pastor, the church becoming independent and supporting its pastor without asking help from mission boards. All this in addition to the erection and equipment of the edifice. Having completed the job, on January 2 Mr. Sims turned the work over to the new pastor, and after a little rest will begin another campaign at Alpha, Illinois.

Thus another little Baptist church is set on its feet, and will now run its course with joy and satisfaction.

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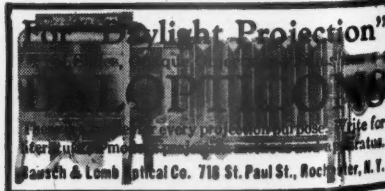
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